Contents

The Story of Hadhrat Abu Bakr τ

Under the blaze of the hot sun in Makkah, and on its hot sands, Abu Quhafah walked with his son Hadhrat Abu Bakr τ to the room of Idols in the Ka'bah. Abu Quhaafah then stopped and said to his son: "O my son, these are your Gods. Prostrate to it. Thereafter the father turned away leaving his fair complexioned son in front of these idols.

Hadhrat Abu Bakr τ then turned towards one of the idols and said: "Verily I am hungry, feed me" The idol did not reply to him.

He then said to it: "Verily I am naked, clothe me" Still there was no reply from the idol.

Hadhrat Abu Bakr τ then took a big stone and threw it at the idol causing the idol to fall upon its face and shatter. Hadhrat Abu Bakr τ returned to his house knowing fully well that these idols cannot benefit nor can they harm. They cannot hear nor can they speak. He grew up with Imaan and never prostrated to a single idol in his entire life.

Unlike the other youth of the Quraish, Hadhrat Abu Bakr Abdullah ibn Quhafa Uthmaan ibn Amir ibn Taym ibn Qurayshi τ grew up recognizing amusement before Islaam. He never drank, nor was he acquainted with disobedience. Instead, he worshiped Allaah Ta'aala upon the way of Ibrahim υ and traded with his wealth until Allaah Ta'aala had enriched him because of his trustworthiness and truthfulness.

In Makkah every group from amongst the groups of the Quraish had a specific duty which they had to fulfill. The Banu Taim (the family of Hadhrat Abu Bakr τ) were weak, their numbers were few and wealth

little. It was because of this that they were unable to carry out any duty for the Quraish. However, this was only until from amongst them Hadhrat Abu Bakr τ showed compassion towards the poor, assisted the oppressed and helped the weak. He undertook the duty blood money in the Quraish. Not only did he give the amount of دية (blood- money) that was asked for, but he increased upon it. All the people of the Quraish loved him because of his good actions and beautiful character.

Amongst the youth of Makkah from around the Ka'bah, Hadhrat Abu Bakr τ was recognized by the trustworthy, Muhammad ρ, even before Allaah had made him declare Nabuwaat. Hadhrat Abu Bakr τ was two years younger than Rasulullah ρ and due to the closeness in age, love of Allaah and His worship, trustworthiness, good actions and truthfulness they both had become friends before Islaam. And on the day that Muhammad ρ declared his Nabuwaat to his people Hadhrat Abu Bakr τ was amongst the first to believe him.

The story of Hadhrat Abu Bakr τ's Islaam is a short and strange one. When Hadhrat Abu Bakr τ had come to know of Nabi ρ's message he went to him and said: "O Abul Qaasim (Father of Qaasim)! What is this that has reached me regarding you?"

Nabi ρ had replied: "What has reached you regarding me?"

Hadhrat Abu Bakr τ said: "Verily you are inviting towards Allaah and claiming that you are a Nabi (messenger) of Allaah."

Nabi ρ said: "Yes, O Abu Bakr, Allaah has made me a giver of glad tidings and warnings, and he sent me for all of mankind."

Hadhrat Abu Bakr τ then said: "By Allaah, I have never ever heard a single lie from you; verily you are most worthy with this message,

because of your trustworthiness, joining of relations and good actions." Thereafter Hadhrat Abu Bakr τ accepted Islaam.

It was from that moment that Hadhrat Abu Bakr τ knew that Islaam was the road to Jannah and that it would be necessary for whoever accepted Islaam to sacrifice himself as well as his wealth. He then went to Hadhrat Uthmaan Ibn Affaan τ; Hadhrat Zubair ibn Al-Awwaam τ and Hadhrat Talha Ibn Ubaidullah τ, all of whom accepted Islaam upon his hands and became from amongst the Asharah Mubasharah (i.e. those people who were given glad tidings of Janaah by Nabi ρ in one sitting.) Eventually Nabi ρ looked towards him and said: "This is the Ateeq of Allaah (The one who Allaah saved from the punishment of the fire)."

As for the Imaan which he was in his heart, it was transformed to such an extent that it was likened to a mountain which even earthquakes would not move. And that he would not accept anything or sell it for all the wealth in the world. His Imaan was such that if it was placed on one side of a scale and the Imaan of the entire Ummat until the day of Qiyaamah was placed on the other side, the Imaan of Hadhrat Abu Bakr τ would outweigh the imaan of the entire Ummat.

Some of the people are of the incorrect opinion that Hadhrat Abu Bakr τ's wealth was due to inheritance from his parents. However it was because he was a truthful trader that Allaah Ta`aala had enriched him to such an extent that his wealth had reached forty thousand dirhams (silver coins).

Hadhrat Abu Bakr τ was a man who spent on his family. He used to spend on his father who had become blind towards the end of his life, his mother who had become unable to do any work and also on his younger brother.

When Allaah Ta`aala had sent His Nabi Muhammad ρ with Islaam, the inviting towards Islaam was done in secrecy for the three complete years, after which Allaah Ta`aala had commanded that it be done publicly for all the people. From that point on, the Musrikeen began to punish the weak Muslims and wage war against the rich, so much so that those entering Makkah could hear the cries and sounds from the weak Muslims who were being harmed in the path of Allaah.

Hadhrat Abu Bakr τ had seen Hadhrat Bilal τ, an Abyssinian slave owned by one of the kuffaar (disbelievers) named Ummayyah ibn Khalaf, being beaten. He was being placed naked on the sand of Makkah and a big rock was placed on his stomach. Thereafter he was dragged with a rope whilst the youth of Makkah were vehemently mocking him whilst he was repeating the undying words: "The One (Allaah)! The One (Allaah)! "

Hadhrat Abu Bakr τ then departed went to his house and brought some wealth. Thereafter he went to Ummayah ibn Khalaf and said to him: "Sell me Bilal". Ummayyah said: "I will sell him for five (uqiyahs) ounces of gold."

Hadhrat Abu Bakr τ then bought him after which Ummayyah said: "If you had given one ounce only, I would have been pleased."

Hadhrat Abu Bakr τ then said: "If you desired one hundred ounces, I would have definitely given it to you."

Like this Hadhrat Abu Bakr τ saw that his wealth was only for Allaah Ta`aala, and nor was he miserly with it upon the Muslims in Makkah. Instead he gave it to them so that he would free them from the harassment of the musrikeen until Rasulullah ρ said regarding Hadhrat Abu Bakr τ and Hadhrat Bilal τ: "Our master had freed our master from slavery"

Hadhrat Bilal τ was not the only one who Hadhrat Abu Bakr τ had purchased. Instead, he searched for other slaves who had accepted Islaam so that he could purchase them, until they were saying in Makkah that he use to purchase them so that they would be defended.

It was also revealed in the Qur`aan regarding the freedom of Hadhrat Abu Bakr τ:

"Far removed from it (Jahannam) shall be the one with the most taqwa (the Mu`min)."

"Who spends his wealth to purify (his soul from greed and from other sins by attaining Allaah's pleasure and resultant forgiveness)."

"He does not have (to spend in charity because he has) to repay a favor to anyone…"

"… (But he spends for no reason) except for the pleasure of His exalted Rabb. (His good deeds are therefore done sincerely for Allaah`s pleasure and for not ulterior motive.)"

"… Soon he shall be (well) pleased (when Allaah rewards him in full in the Aakhirah)." (Surah Al-Layl: Verses 17-21)

Thus all the Muslims and musrikeen knew that Hadhrat Abu Bakr τ had only spent his wealth in the path of Allaah, neither for any worldly purpose, nor out of pride in order to boast to the people. And these are the qualities of the believers from amongst who was Hadhrat Abu Bakr τ.

Once Nabi ρ stood in Makkah in front of the Ka`bah reciting the Qur`aan to the musrikeen who then stood up and began hitting him

from all sides. Behind them was Hadhrat Abu Bakr τ, who then stood up to defend Nabi ρ whilst saying:

"Are you'll killing a man because he is saying that my Rabb is Allaah?"

The musrikeen then left Nabi ρ and began hitting Hadhrat Abu Bakr τ who had bore so much of patience until his face had became swollen so much so that his eyes could not be recognized from his nose. The features of his face had been hidden completely. They then thought he had passed away and thereafter left him.

The Banu Taim came and carried Hadhrat Abu Bakr τ to his house and had taken an oath that they will definitely kill whoever hit Hadhrat Abu Bakr τ if he died? When Hadhrat Abu Bakr τ regained consciousness, the first question that he had asked was: "What happened to Rasulullah ρ?" His people had become angered by this because they were kuffaar (disbelievers).

They said to his mother: "Give him something to eat and some water to drink."

Hadhrat Abu Bakr τ said: "No! By Allaah, I will not drink, nor will I eat anything until I know what happened to Rasulullah ρ."

His mother looked towards him experiencing pain because of what happened to him and then said: "By Allaah, I do not know what has happened to this companion of yours?"

He then said: "Go to the house of Faatimah bint ul Khattaab and ask her what happened to Rasulullah ρ?"

The mother went in search of Hadhrat Faatima bint ul Khataab τ, even though she was experiencing pain because of the condition of

her son, who's blood had flowed from his face which had become swollen. When she reached the house of Hadhrat Faatimah bint ul Khataab τ, Hadhrat Faatimah τ thought that she was a spy for the Quraish.

The mother who had intended the comfort of her son said: "Come with me to him." When Hadhrat Faatimah τ reached Hadhrat Abu Bakr τ and she saw his face she screamed and said: "I ask Allaah to take revenge for you on your behalf."

He then said to her that he was not thinking about anything else besides Rasulullah ρ: "What happened to Rasulullah ρ?

She said: "He is safe."

The mother then looked towards her son hoping that he will drink.
He looked towards her and said: "No! By Allaah, I will not eat nor will I drink until I see Rasulullah ρ with my own eyes.

Hadhrat Abu Bakr τ came out even though he was unable to carry himself, he took support from his mother and Hadhrat Faatimah τ until he reached Rasulullah ρ. As soon as he entered the presence of Rasulullaah ρ, he fell upon His ρ's feet and kissed them saying: "May my mother and father be ransomed for you O Rasulullah ρ. Nothing has happened to me except that which is in my face. And this is my mother. Ask Allaah to give her guidance. The heart of Nabi ρ was softened causing him to cry. Hadhrat Abu Bakr τ also cried and thereafter they both embraced one another in this emotional meeting.

The harms of the Quraish against Nabi ρ and his companions had become extremely severe. It was then that Allaah Ta`aala had commanded his Nabi to inform his companions to migrate from Makkah to Abyssinia. Some of the Sahaabah who were harmed and severely harassed stood up and migrated to Abyssinia.

Hadhrat Abu Bakr τ had also come out intending to migrate when he was confronted by a man from the mushrikeen named Rabee`ah ibn al-Dughunna who said to him: "People of your likeness O Abu Bakr should not come out nor should he be taken out. Verily you assist the destitute and give charity to them. You join family ties, help the troubled and unable, honor the weak and are assisting the representatives of the truth. I will be a protector for you. Return and worship your Rabb."

Hadhrat Abu Bakr τ returned to Makkah whilst Ibn al Dughunna went about announcing to the Quraish that he has given protection to Abu Bakr.

The mushrikeen then said to him: "Make him worship his Rabb in a distant house otherwise the men or woman will accept Islaam on his hands." Hadhrat Abu Bakr τ built a Musjid in the courtyard of the house in which he read salaah and recited the Qur`aan. The women and children listened to him and were astonished with the Qur`aan.

Ibn Al-Dughunna had come to know of this, came to Hadhrat Abu Bakr τ and said: "Lower your voice in salaah and in the recitation of the Qur`aan."

Hadhrat Abu Bakr τ then said: "Verily I return to you your protection and I am pleased with the protection of Allaah Y ."

Verily the Imaan in Hadhrat Abu Bakr τ had made him such a man who did not fear the criticism of the critics regarding Allaah. He tolerated the harassment in this condition that he was pleased with the decree of Allaah and he did not accept that he should conceal his Islaam. Instead, he began announcing it and was proud because of it. He testified to everything which Rasulullah ρ use to say. Then when Nabi ρ returned from his journey of the night and mi`raaj (journey of

the night to the seven heavens), the mushrikeen had denied it and thought him to be insane. At that moment Hadhrat Abu Bakr τ came.

They said to him: "Verily your companion is claiming that he went to Baitul Maqdis and returned in one night. They all had believed that verily soon he would deny Rasulullah ρ but he replied: "If Rasulullah ρ said that, then he is telling the truth."

They then said: "How can you believe him regarding this matter? He said: "I believe him in that the Qur`aan is revealed upon him from the skies, then how can I not believe him in this matter."

Thus Hadhrat Abu Bakr τ became (Sideeq) `the one who Believed in all of what Nabi ρ use to say,' and this new laqab (title) is the one which he will be called by until the Day of Judgment. The most agreed upon name is Hadhrat Abu Bakr As-Sideeq τ.

The migration was that difficult journey from Makkah to Madinah. Men were coming out secretly until none remained except Nabi ρ Hadhrat Abu Bakr τ and some of the weak. And the Quraish were intending to kill Nabi ρ and were well prepared for that.

At the time all the people did not come out of the houses because of the severe heat, Nabi ρ came out to the house of Hadhrat Abu Bakr τ. He ρ knocked on the door and was let into the house by Hadhrat Abu Bakr τ. Nabi ρ informed him that soon they will migrate to Madinah. Hadhrat Abu Bakr τ became so happy that he cried out of joy. Verily he did not fear anything despite him knowing that he could die with Rasulullah ρ. However, the confidence in the help of Allaah was stronger in his heart than any other thing, and he knew well that Allaah Ta`aala will protect his Rasul from any harm and evil.
As-Sideeq stood up and took all his wealth so that he will spend it in the journey of migration until Rasulullah ρ said to him: "What have you left for your family?"

He replied: “I have left Allaah and His Rasul for them.”

We have not known any man in history sacrifice everything he owned like how Hadhrat Abu Bakr τ did, the one who sacrificed his wealth, family and himself for the service of Islaam.

The first time Hadhrat Abu Bakr τ preceded Nabi ρ in anything was at the time he entered the cave on the day of migration so that he could search the cave for any snakes or scorpions by which the Rasul of Allaah ρ would be harmed. He then swept the cave with his clothes for Rasulullah ρ and blocked every hole until one hole was remaining which he could not block except with his foot. Rasulullah ρ slept on the lap of Hadhrat Abu Bakr τ. A snake which was in the hole which Hadhrat Abu Bakr Sideeq τ had blocked with his foot was provoked and had bitten him in his foot. He experienced severe pain but he did not want to wake Rasulullah ρ up, until the pain had overcome him to such an extent that a tear which was on his cheek had slowly slipped until it fell on the cheek of Rasulullah ρ and woke him up.

Nabi ρ then said: “What is wrong O Abu Bakr?”

He replied: “I have been bitten O Rasulullah ρ”

Rasulullah ρ applied saliva in the place of the wound by means of which Hadhrat Abu Bakr τ was cured. Thereafter Rasulullah ρ made dua saying: “O Allaah place Abu Bakr with me in my level on the day of Qiyaamah.”

Allaah Ta`aala had answered the dua of his Nabi and revealed His saying: “He was the second of the two when they were (hiding from the kufaar) in the cave (outside Makkah) and He (Rasulullah ρ) told his companion (when the kufaar were on the verge of capturing

them) Do not grieve (do not fear for my safety). Verily Allaah is with us (and he will protect us from the kufaar)." [Surah Taubah verse: 40]

The second of the two was Rasulullah ρ, and the companion was Hadhrat Abu Bakr τ and Allaah was with both of them until they reached Madinah (and always).

Hadhrat Umar τ and Hadhrat Abu Bakr τ were both advisors of the truth for Rasulullah ρ and the first of the Muslims in everything which Rasulullaah ρ had command. Both of them had great love for each other and they use to via with one another in good deeds, both of them intending to precede the other.

Hadhrat Abu Bakr τ was always in the front. On the day of the Expedition of Tabuk Hadhrat Umar τ said: "Today I will surpass Abu Bakr," and he went with half of his wealth to Rasulullaah ρ.

Nabi ρ said to him: "What have you left for your family O Umar?"

He τ replied: "I have left half of my wealth for them."

Hadhrat Abu Bakr τ came and placed his wealth in the lap of Rasulullaah ρ.

Nabi ρ said to him: "What have you left for family O Abu Bakr?"

He τ said: "I have left Allaah and his Rasul for them."

Hadhrat Umar τ knew that definitely Hadhrat Abu Bakr τ had surpassed him in good on this occassion and this was not the only time which Hadhrat Abu Bakr τ had surpassed Hadhrat Umar τ in doing good. Rasulullaah ρ had come to the Muslims after Fajr Salaah and thereafter said: "Who from you'll are fasting today?"

Hadhrat Umar τ said: “Regarding myself, I spent the night resolving to fast but awoke in the state that I was not fasting.”

Hadhrat Abu Bakr τ said: “I, O Rasulullaah ρ spent the night resolving to fast, and woke up in the morning as a fasting person.”

Rasulullaah ρ then said: “Which of you visited the sick today?”

Hadhrat Umar τ said: “We have only read salaah now, how could we have visited the sick?”

Hadhrat Abu Bakr τ said: “I, O Rasulullaah ρ. They had informed me that my brother Abdur Rahmaan bin Auf was sick. I made my way to him, inquired regarding him and thereafter came to the Musjid.”

Rasulullaah ρ then said: “Who amongst you has given charity today?”

Hadhrat Umar τ said: “O Rasulullaah ρ, we remained with you the entire night, how would we have given charity?”

Hadhrat Abu Bakr τ replied: “I, O Rasulullaah ρ, when I entered the Musjid, a beggar was begging, and the son of Abdur Rahmaan ibn Abu Bakr had a piece of bread with him. I then took it and gave the beggar.”

Thereafter Nabi ρ said: “Glad tidings of Jannah, Glad tidings of Jannah.” Hadhrat Abu Bakr τ was everlastingly preceding even Hadhrat Umar ibn Khataab τ in doing good after Rasulullaah ρ.

And one day, Hadhrat Umar τ saw an unable woman; he went to assist her in her matters but had found that a man had preceded him in doing so. The following day the same thing occurred. Hadhrat

Umar τ then said to the woman: "Who has assisted you? She said: "A man comes to me everyday." Hadhrat Umar τ waited a distance observing the house of the unable woman, until he found that Hadhrat Abu Bakr Sideeq τ was the one helping her. He then said: "I cannot precede Abu Bakr in anything except that he has already preceded me in doing it."

Once a dispute occurred between Hadhrat Abu Bakr τ and a man from the Muslims known as Rabee`ah al-Aslami. Hadhrat Abu Bakr τ said such a word which Rabee`ah did not like.

Hadhrat Abu Bakr τ regretted upon saying this word and said to Rabee`ah: "O Rabee`ah! Return upon me the likeness of that which I said."

Rabee`ah said: "I will not do that."

Hadhrat Abu Bakr τ then said: "You should definitely say it or I will definitely go to Rasulullaah ρ"

Hadhrat Abu Bakr τ rushed to Rasulullaah ρ and the people and family of Rabee`ah had come.

They said: "May Allaah have mercy on Abu Bakr for saying what he said. Thereafter he will complain to Rasulullaah ρ?"

Rabee`ah said: "Do you know who this Abu Bakr is?" Verily he is the second of the two in the cave, and a possessor of age in Islaam. Beware if he comes to know what you have said, and then will be angry with me. Thereafter he will report it to Rasulullaah ρ and Rasulullaah ρ will become angry because of him being angry, and then Allaah will become angry because of the anger of Rasulullaah ρ and Hadhrat Abu Bakr τ.

Hadhrat Abu Bakr τ reached Rasulullaah ρ and related what had occurred between him and Rabee`ah. Thereafter Rabee`ah came and said to Rasulullaah ρ: "O Rasulullaah ρ! Definitely he had said such and such words to me, until he said such a word which I did not like." Then he said to me: "Say what I have said to you. I then refused." Rasulullaah ρ said: "Do not return upon him (i.e. what he said to you), but say: "May Allaah forgive you O Abu Bakr!"

Yes, this was the preference given by Nabi ρ to Hadhrat Abu Bakr τ over the other Sahaabah τ. Nabi ρ used to see him as the helper after Allaah Ta'aala at every time, and He ρ used to say: "No wealth has benefited me to the value of what the wealth of Abu Bakr has benefited me."

Hadhrat Abu Bakr τ then cried and said: "Am I and my wealth not except for you O Rasulullaah ρ." Rasulullaah ρ replied to him saying: "No one is greater in hand to me (i.e. in value) than Abu Bakr. He treated/nursed me with himself and his wealth and got me married to his daughter (Hadhrat Ayesha τ)"

Thereafter Rasulullaah ρ was saying (موصياً) advising the Muslims regarding Hadhrat Abu Bakr τ: "Verily for him is such a hand, Allaah will suffice him with it on the day of Qiyaamah."

On a day from the days which Hadhrat Jibra`eel υ descended upon Nabi ρ, he found that Hadhrat Abu Bakr τ had sat wearing a woollen wrap in which there are many patches.

Hadhrat Jibra`eel υ said to Him ρ: "What has happened, I have seen Abu Bakr, upon him is a woollen wrap in it is patches."

Nabi ρ said: "He spent his wealth on me before the Conquest. (i.e. the Conquest of Makkah).

Hadhrat Jibra`eel υ said: "Verily Allaah (عزّ و جل) has sent salutations upon you and is saying to you: "Say to Abu Bakr: 'Is he pleased with Allaah?')"

Rasulullaah ρ then said to Hadhrat Abu Bakr τ: "Verily Allaah (عزّ و جل) is sending salutations upon you and saying to you: "Are you pleased with Him in this poverty of yours?"

Hadhrat Abu Bakr τ: "Can I become angry with my Rabb? I am pleased with my Rabb, I am pleased with my Rabb, and I am pleased with my Rabb."

Rasulullaah ρ had departed to Allaah (عزّ و جل) whilst he was pleased with Hadhrat Abu Bakr As-Sideeq τ.

After the death of Nabi υ, the Muslims looked for the most virtuous of them. They did not find anybody better than Hadhrat Abu Bakr τ. He had then become the first Khalifah for the Muslims after Nabi ρ. He waged war against those musrikeen (those who worship more than one god) who rejected the giving of Zakaat. Then Allaah had assisted him against them. Thereafter the armies had travelled to conquer the countries of Persia and Rome because Islaam was spreading there.

The consumptive sword of Allaah, Khaalid bin Waleed was conquering in the country of Persia and the cities were falling at his hands one after the other. He called out the Azaan in a loud voice here as a substitute from that conflagration (نيران) the one which was being worshipped besides Allaah (عزّ و جل). And the people were entering in the deen of Allaah in numbers. Then Allaah gave victory to the Muslims over the great country of Persia until Umar ibn Khataab had completed the conquering of it in his khilaafat.

The armies of the mulims in Shaam (Syria) under the leadership of Ubaidah ibn Jarraah and Amr ibn Aa`s were passing the deserts in its path to Baitul Maqdis so that it will free it from the hands of the Romans, and so that the flag of (لا اله الا الله) will be raised above the rulers of Shaam. Many conquests continued in the time of Hadhrat Abu Bakr τ until the wealth of Islaam had quickly moved and great numbers of people had entered in Islaam in the conquered lands.

From the great actions of Hadhrat Abu Bakr τ was the gathering of the book or the Qur`aan in one book with the encouragement of Hadhrat Umar ibn Khataab τ and the assistance of Hadhrat Zaid bin Thaabit τ. The Qur`aan, in book form, remained in the house of Hadhrat Hafsah τ Ummul Mumineen until Hadhrat Uthmaan ibn Affaan τ took it in his khilafat and united the Muslims regarding it.

One day in the thirteenth year after Hijrah, Hadhrat Abu Bakr Sideeq τ was on his bed awaiting the arrival of Malakul Maut (the angel of death) when his family around him said: "Must we bring you a doctor?"

He replied: "Definitely a doctor has seen me."

They said to him: "What did he say?"

He definitely said: "Verily I will do what I intend."

Thereafter Hadhrat Abu Bakr τ sent whatever he owned to the Baitul Maal (Muslim treasury) and nothing was left as inheritance for his family after him. Thereafter the angel of death came to him in order take possession of his soul so that he would rise up to Allaah (عزّ و جل), and meet the soul of Nabi ρ in the skies after death had separated both of them, so that Allaah Ta`aala will gather both of them in his continuous mercy.

Beneficial Lessons

1. To believe in Allaah alone without any partners.
2. Hadhrat Abu Bakr As Sideeq τ is the most virtuous of the Sahaabah after Rasulullaah ρ.
3. Hadhrat Abu Bakr τ is from amongst the first who accepted Islaam. (i.e. the first man), the first to read Salaah, the first to enter the cave, the second of the two on the day of Hijrah and the possessor of age/white hair in Islaam. (ذو شيبة في الاسلام).
4. The sacrificing in the path of Allaah with himself, family and wealth.

Questions

Mention one reason only for the following:

1. The naming of Hadhrat Abu Bakr τ with Al-Ateeq (the one free from the punishment of the fire).

2. The entrance of Hadhrat Abu Bakr τ in the cave before Nabi ρ on the day of Hijrah (migration).

3. The remaining of Hadhrat Abu Bakr τ in Makkah after all the Sahaabah τ had made Hijrah (migration).

Choose one answer from the following provided

1. The name of the father of Hadhrat Abu Bakr τ was: (Abul Hakam, Abu Quhaafah, Abu Sufyaan)

2. He was from the Banu…(Taim; Haashim; Adiyy) one of the (فروع - بطون – عائلات) tribe of the (Aus, Aslam; Quraish).And Rasulullaah ρ named him with (As Sideeq, Ar Rafeeq, As Shafeeq) because he believed him on the day of the (Hijrah (migration); birth of Nabi ρ; Ascension to the heavens) and he

was the first (ruler; Khalifah; Rasul) for the Muslims after Rasulullaah ρ.

Mention a place where the love of Nabi ρ for Hadhrat Abu Bakr Sideeqτ اذكر موقفاً توضح من خلاله حب النبي صلى الله عليه وسلم لابي بكرالصديق

Answers

- ❖ Because he was freed by Allaah from the fire.
- ❖ Because of him cleaning it (i.e. from the scorpions and snakes).
- ❖ So that he would accompany Rasulullaah ρ in the journey of Hijrah.
- ❖ (Abu Quhaafah – Taim - بطون - Quraish – As Sideeq – Ascention to the heavens – Khalifah).

The Story of Hadhrat Umar Ibn Khattaab τ.

The day advanced quickly, as the darkness disappeared and the sun of Makkah rose, announcing the arrival of a new day. All the people of the Quraish had come out to the pleasant pathways of the Ka'bah. No one had turned their attention to his work or trade due to another action in which all the others were occupied. Verily it was this new deen/religion, which Hadhrat Muhammad ρ had come with, inviting towards the oneness of Allaah and His worship and the leaving out of the worship of idols.

Upon the sands of Makkah were the drops/trails of blood drained from Yaasir and Sumayya and the moans of punishment rising from the mouths of the weak who were overpewered. This was the voice of Hadhrat Bilal τ, being elevated: “The One” “The One” (i.e. Allaah)

In a corner from the corners of Makkah, an extremely strong youth Hadhrat Umar ibn Khattaab τ had stopped and grabbed three slave women punishing them.

Thereafter he stopped saying: “Verily I will not leave you’ll except out of tiredness – (i.e. after I become tired of you’ll)”

He departed after that, cursing that day which he was exposed to Islaam and its invitation. He was a youth, like the remaining youth of the Quraish, he went hastily to the wine shop in order to drink there; however, he found that it was closed. He then went searching for his friends, but he did not find them. Eventually, he decided to go to the Ka’bah so that he will make tawaaf of it (walk around it.) It was here that he saw Muhammad ρ standing performing Salaah.

Hadhrat Umar τ said to himself: “Alas! I can listen to what Muhammad ρ is saying tonight.” He thereafter hid behind the cloth of the Ka’bah whilst Rasulullaah ρ began reciting the Qur`aan. Hadhrat Umar τ said to himself after being astonished by the sweetness of the Qur`aan:

“By Allaah, Verily he is poet.”

Nabi ρ then recited: “Verily this Qur`aan is a word brought (to Rasulullaah ρ) by an honored messenger (Jibra`eel υ)” (Verse: 40).

“It is not the speech of a poet. (However, despite the proofs,) Few are those of you who Have Imaan.” (Verse: 41) [*الحاقة: 40, 41*]

Hadhrat Umar τ said: “Verily he a Kaahin (i.e. Fortune-teller)”

Then Nabi ρ recited: “Neither is it the speech of a fortune-teller. (Despite knowing this,) Few are those of you who understand (who will ponder)” [*الحاقة: 42*]

Hadhrat Umar Ibn Khataab τ began trying to make up his mind in this night after the Qur`aan had an effect in his heart and mind, but how could he accept Islaam whilst he was that Quraishi from the Bani Adiyy who was the ambassador of his people? And most of the people were holding on to the habits of his family and following them. These were the preventions which caused a little delay in the Islaam of Hadhrat Umar τ. Accept that Allaah Ta`aala had intended good for him. Thereafter He accepted Islaam and followed Rasulullaah ρ.

Hadhrat Umar τ came out one day holding his sword angrily when he was confronted by a man from the Bani Zuhra (the maternal uncles of Nabiρ.)

He said to Hadhrat Umar τ: “Where are you going? O Umar!”

Hadhrat Umar τ said: “To Muhammad ρ, then I will kill him.”
The man then said to Hadhrat Umar τ : “And how will you be safe from the Banu Haashim and the Bani Zuhrah if you kill Muhammad ρ?”

Hadhrat Umar τ then said: “It appears that you have definitely left the religion of your people and followed Muhammad ρ”

The man said: “It is rather astonishing O Umar, that your sister Faatimah, and her husband Sa’eed ibn Zaid have definitely accepted Islaam and have followed Muhammad ρ”

Hadhrat Umar τ walked towards the house of his sister until he reached it, whilst the great Sahaabi (Hadhrat Khabaab ibn Arat τ) was with them. Then when Hadhrat Khabaab τ heard the voice of Hadhrat Umar τ occurring with haste, he hid in the house.

Hadhrat Umar τ then said: "What is that voice which I heard with you'll?"

His sister said: "Verily we were speaking amongst ourselves"

Hadhrat Umar τ said: "Have you forsaken the religion of your fathers and grandfathers?"

Hadhrat Saeed τ said: "O Umar, Have you seen if the truth was in besides your religion?"

Hadhrat Umar τ then stood up towards Hadhrat Sa'eed τ and ten hit him until he threw him to the ground. Hadhrat Faatimah τ stood up defending her husband. Hadhrat Umar τ then pushed her with his hand until the blood then flowed from her.

Hadhrat Faatimah τ then said, angrily: "O Umar, the truth is in besides your religion, I testify that there is none worthy except Allaah and I testify that Muhammad ρ is the messenger of Allaah."

When Hadhrat Umar τ saw the blood flowing upon the face of his sister, his heart softened towards her.

He τ then said: "Give me this book, the one which is by you'll." By both of them was a book; in it was Surah Taa Haa.

His sister said: "Verily you are impure and none will touch it except the pure ones. Get up and take a bath (make ghusl/wash)." Hadhrat

Umar τ got up and made ghusl and thereafter returned to both of them. He was reciting and writing, then he began in the recitation of the verse of Allaah:

"Taa Haa (Only Allaah knows best the correct meaning of these letters)"

"We have not revealed the Qur`aan to you to cause you difficulty (you should therefore not make its teachings difficult for yourself)" [Taa Haa: verses 1 and 2]

Until he reached to He Ta`aala's saying: "Verily I am Allaah. There is no Ilaah (God/deity) but me, so worship me and establish Salaah for My remembrance." [Taa Haa verse: 14].

Hadhrat Umar τ had perceived the awe of the Qur`aan and its greatness, and the truthfulness of Nabi ρ in his claim had become clear.

Hadhrat Umar τ then said: "Direct me to Muhammad ρ"

When Hadhrat Khabaab τ heard this, he came out to Hadhrat Umar τ and said: "Glad tidings O Umar, I have definitely heard Rasulullaah ρ making dua saying: 'O Allaah, strengthen Islaam with either Umar ibn Khataab or Amr ibn Hishaam' and verily I was requesting Allaah that it would be you O Umar."

They came out together intending to go to Rasulullaah ρ until they had reached the house of Arqam, whilst Hadhrat Hamzah ibn Abdul Muttalib τ "the lion of Allaah" and his messenger were standing at the door of the house. And with him were some Sahabah. Hadhrat Hamzah τ was strong, his strength matching that of Hadhrat Umar τ.

Some of the Sahabah then said: “This is Umar.” When Hadhrat Hamzah τ saw them scared, he said: “Yes, this is Umar; verily Allaah has intended good for him. He will accept Islaam and follow Nabi ρ, otherwise we will kill him.” Hadhrat Umar τ entered upon Rasulullaah ρ. Rasulullaah ρ then stood up to him and grabbed him by his clothes and said: “Will you not accept Islaam O Umar? O Allaah, strengthen Islaam with Umar ibn Khataab.”

Thereafter Hadhrat Umar ibn Khataab τ said: “I testify that there is none worthy of worship accept Allaah and that Muhammad ρ is the messenger of Allaah.”

The Muslims made such a Takbeer (i.e said Allaahu Akbar/ Allaah is the greatest) that the people of Makkah heard it. Hadhrat Jibra`eel υ descended from the skies saying: “O Muhammad, the people of the skies are delighted with the Islaam of Umar ibn Khataab. And the Islaam of Umar was in reality a victory for the Muslims and a strength/honor for them.”

From the time Hadhrat Umar τ uttered the two Shahaadahs it was known within him that this religion was strengthened and that whoever accepted Islaam, it is necessary that he will be powerful and strong not fearing anyone Allaah Ta`aala.

All of a sudden he was saying to Rasulullaah ρ: “O Rasulullaah ρ, will we be/remain on the truth if we die or we live?”

Rasulullaah ρ then said: “Yes, by the one in whose hand is my life, verily you all will remain/be upon the truth if you’ll die or you’ll live”

Thereafter Hadhrat Umar τ said: “Then for what are you being concealed O Rasulullaah, Buy the One who has sent you with the truth, we will definitely come out to them.”

The Muslims then came out in two rows, one row lead by Hadhrat Hamzah ibn Abdul Muttalib τ and the other row lead by Hadhrat Umar ibn Khataab τ. When the mushrikeen (polytheists) saw this assembly, they were ……(اغتاظوا) (NB: word not in dictionary), and the grief rung out on their faces, and no one from amongst them was able to standup to these two rows lead by Hadhrat Umar ibn khataab τ and the other lead by Hadhrat Hamzah τ. Rasulullaah ρ named him "Al-Faarouq" the one who separates between truth and falsehood. This new name for Hadhrat Umar τ occurred easily upon the tongues of all.

The Muslims made Tawaaf of the Ka`bah. Hadhrat Al Faarouq Umar ibn Khataab τ the one who Islaam had changed to such an extent that it made him a great from amongst the counted greats in history lead them.

When Makkah became uneasy for the Muslims, Rasulullaah ρ commanded them to migrate to Madinah. And all the Muslims were migrating to Madinah secretly, distant from the eyes of the mushrikeen except one man. He was the one who migrated openly without any fear, and it was none other than Hadhrat Umar ibn Khattab τ.

Hadhrat Umar τ stood by the Ka`bah, read two rakaats Salaah. And thereafter took a handful of sand and threw it in the faces of those sitting and around the Ka`bah.

Thereafter he said: "I will disfigure the faces. (شاهت الوجوه) Whoever intends that his son becomes an orphan (يؤتم ولده), and his wife becomes a widow, then he should follow me behind this valley." Hadhrat Umar τ took his sword and proceeded in his path to Madinah. No one was able to run after him out of fear of his strength and courage except a small number from the weak Muslims who took refuge from him until they came out from Makkah. He

thereafter indicated to them the path and Umar reached Madinah before Nabi ρ.

And the Muslims were present to meet him until he came
(وكان في استقباله مع المسلمين من الأنصار حتى جاء) And here Madinah was the city for Imaan, the city for the Muslims (believers). The Muhaajireen and the Ansaar had associated as brothers in it under the slogan (شعار) of
(انما المؤمنون إخوة) [Surah Hujuraat: verse 10]

Hadhrat Umar τ was in the front row of the Mujaahideen (those who strived) in the path of Allaah carrying his sword at the time of distress, defending Rasulullaah ρ. He stretched out the hand of assistance for the Muslims when they needed him and gave his wealth in the path of Allaah until Rasulullaah ρ honoured him.

Rasulullaah ρ then brought Hadhrat Umar τ and Hadhrat Abu Bakr τ close to him ρ by making them his advisors. Thereafter Rasulullaah ρ got married to Hadhrat Umar τ's daughter, Hadhrat Hafsah τ. Because he was so firm on the truth, Rasulullaah ρ named him Abul Hafs. [ابو الحفص) i.e. The Lion (الاسد). He was Hadhrat Al Faarouq Abul Hafs Umar ibn Khataab τ.

A special condition was for Hadhrat Umar τ with the Qur`aan. He was so connected with the Qur`aan that he loved listening to it and reciting it. He would listen to the verses and thereafter lose consciousness and the Muslims would visit him thinking him to be sick, not knowing what was wrong with him. It was nothing more than him listening to a verse of the Qur`aan which affected himself and his heart.

But the strange truth is لكن العجيب حقا Rasulullaah ρ used to say regarding Hadhrat Umar τ: "Verily Allaah is by his tongue and his heart."

Thereafter he ρ was saying: "The truth after me is with Umar ibn Khataab."

The astonishing thing here is that Hadhrat Umar τ was speaking the Qur`aan before it was revealed. Yes, Umar was saying something, then when the Qur`aan was being revealed just like how Umar had said it with accuracy.

Once, Hadhrat Umar τ was writing for Rasulullaah ρ what was revealed upon Him ρ from the Qur`aan because he was a scribe for wahi (revelation.)

Then Nabi ρ recited: "We have certainly created man (Aadam {A.S.}) from a product of (chosen) clay." (Verse: 12)

"Thereafter (when mankind arrived on earth, the system of reproduction started and the development of a child began when) We placed him in a safe lodging (the womb) as a drop of fluid (sperm)…" (Verse: 13)

"Thereafter, We made the drop of fluid into a clot of blood, then the clot of blood into a lump of flesh, then the lump of flesh into bones, after which We dressed the bones in flesh. Thereafter (when We instilled the soul into the foetus) We made him into another type of creation (which is living and vibrant)." (Surah Mu`minoon verse: 12-14)

Here Hadhrat Umar τ astonishingly said from the (Qudrat) power of Allaah in the creation of mankind:

"So Blessed is Allaah, the best of all creators (no other being can make a something from nothing or give life to anything they make)." (Surah Mu`minoon verse: 14)

Then Rasulullaah ρ smiled whilst he was saying: "Write it O Umar, like this Allaah Ta`aala has revealed it."

In this manner, Hadhrat Umar τ had uttered the Qur`aan before its revelation so that it will be a sign on the strength of the Imaan, the purity of his heart and as a proof upon that verily Allaah was by the tongue of Hadhrat Umar τ and his heart.

At another time, Hadhrat Umar τ was in the Ka`bah with Rasulullaah ρ. He was saying to say to him ρ: "O Rasulullaah ρ if we took the (Maqaam of Ibraaheem (the stone on which Ibraaheem υ stood on whilst building the Ka`bah) as a place of Salaah, (i.e. why don't we take the Maqaam e Ibraahim as a place of Salaah?)" then the Qur`aan was revealed conforming to the saying of Hadhrat Umar ibn Khataab τ:

"And take the Maqaam of Ibraaheem (the stone on which Ibraaheem υ stood on whilst building the Ka`bah) as a place of Salaah (a place which you will perform two rakaats of salaah after tawaaf)" [Surah Baqarah verse: 125]

Once it reached him that Rasulullaah ρ had divorced his wives.

Hadhrat Umar τ then said: "If he (Rasulullaah ρ has to divorce all of you (wives), then his Rabb shall certainly replace you with the wives better than yourselves who shall be Muslims, mu`minaat, obedient, repentant, worshippers, woman who fast, previously married women and virgins." [Surah Tahreem verse: 5]

Then the verse was revealed also like how Hadhrat Umar τ had uttered it. And like this Hadhrat Umar τ had uttered the truth and continued uttering the truth until Allaah (عز و جل) made him pass away.

The Imaan of Hadhrat Umar τ was so strong that even Shaitaan feared him. Rasulullaah ρ said to him: “Shaitaan did not see you take a path except that he took a path besides your path.”

Once a slave girl was by Rasulullaah ρ hitting a duff and singing a poem, when Hadhrat Umar τ sought permission from Rasulullaah ρ to enter, the slave girl ran away with her duff. Rasulullaah ρ laughed and said: “Verily Shaitaan definitely fears you O Umar.”

Whilst Nabi ρ was sleeping he saw in his sleep that he was in Jannah, and whilst he was walking in Jannah he saw a palace, close to it was a woman making wudhu.

Rasulullaah ρ said: “For who is this palace?”

They said: “For Umar ibn Khataab”

Nabi ρ then said: “Then zeal/jealousy of Umar was remembered, then he turned away hastily.” (فتذكرت غيرة عمر, فوليت مدبرا)

Hadhrat Umar τ then cried whilst saying: “Was I jealous of you O Rasulullaah ρ?” (وهل أغار عليك يا رسول الله؟)

Verily Nabi ρ knew well the amount of Imaan in the heart of Al Faarouq, he then saw Shaitaan fearing him, however, he ρ gave him glad tidings of Jannah with the Asharah Mubashireen (i.e. thise ten people who were given glad tidings of Jannah by Rasulullaah ρ in one sitting). Rasulullaah ρ definitely saw him as a true believer and as though the Imaan in his heart was a violent/torrential waterfall or an exuberant river.

Verily you will definitely be astonished in reality as soon as you will see (وانك لتعجب حقا حين ترى النبي صلى الله عليه وسلم يقول لعمر)
Nabi ρ saying to Hadhrat Umar τ whilst he was going for hajj:

“O My brother! Partner us in your pious duas and do not forget us”

Hadhrat Umar τ came out and he definitely possessed the world in his hand at then time when Nabi ρ said to him: “O My brother!”

He had definitely become a brother to Nabi ρ; even Nabi ρ was seeking dua for himself from him. Which honour can be greater than this?

Hadhrat Umar τ was calling out to Hadhrat Abu Musa Al-Ashari τ the possessor of a beautiful voice with the Qur`aan saying to him: “Make us desire our Rabb” By Allaah, a man the likeness of Hadhrat Umar τ will build a ship of the Qur`aan so that he will join the believers together and he will be with Allaah at every moment.

Eventually a woman said regarding him she will abandon the marriage with him. Verily he is a man who is looking with eyes to his Rabb not pondering in any matter of his dunya.

كان عمر ينادي في أبي موسى الأشعرى صاحب الصوت الحسن بالقرآن فيقول له : شوقنا إلى ربنا، والله رجل مثل عمر يركب سفينة القرآن ليحلق بالمؤمنين جميعا، ويكون مع الله تعالى في كل لحظة , حتى قالت عنه امرأة رفضت الزواج منه : إنه رجل ينظر بعينه إلى ربه ، لا يفكر في أمر دنياه .

When Nabi ρ passed away, such severe grief had overcome Hadhrat Umar τ like how the Muslims grieved.

When the Khilaafat of Hadhrat Abu Bakr As-Sideeq τ began, Hadhrat Umar τ was of excellent assistance to his companion. He was supporting him. He used to take control of the decisions regarding the matters of the Muslims and consulted Hadhrat Abu Bakr τ in every matter regarding the affairs of the Muslims. From the actions of

Hadhrat Umar τ in the Khilaafat of Hadhrat Abu Bakr τ was great action [it was the gathering of the Noble Qur`aan.]

In the Battle of Yamaamah the one which took place between the Muslims and murtadds (apostates) a large number of from the huffaaz of the Qu`aan were killed. Umar then feared that the Qur`aan will be lost with the death of these people. He then advised Hadhrat Abu Bakr τ to gather the Qur`aan in a book form out of fear of it being lost. Hadhrat Abu Bakr τ was pleased with this and Hadhrat Zaid bin Thaabit τ had gathered the (Qur`aan) in book form and he put/kept it in the house of Hadhrat Hafsah bint (the daughter) of Umar τ and the wife of Nabi ρ.

Life was not continuing and nor was it lengthening so definitely Hadhrat Abu Bakr As-Sideeq τ had passed away and Hadhrat Umar ibn Khattaab τ had taken over the reigns of Khilaafat and become the Khalifah of the Muslims. The Muslims were calling out to him: "O Khalifah, Khalifah of Rasulullaah ρ" And it was a momentous call.

Until a man from the bedouins came and said: "O Leader of the Muslims," and the Muslims loved this title and Hadhrat Umar ibn Khattaab τ became Ameer Al-Mu'mineen.

The Khilaafat of Hadhrat Umar τ was that of a just ruler who sacrificed himself and his wealth and his children in order to establish justice amongst his citizens. The example of this is a man who abstained from the world. It means that a man who abandoned his wealth and glory/fame/honor and he did not accept except a little. He made food Haraam upon himself and starved his children until all the Muslims had eaten.

Once dryness/drought occurred in the Arabian Peninsula, until the land had become black like burnt land. Then it was named "The year of the Ash"

The Muslims were then in shortage of sustenance. Hadhrat Umar τ then made food and drink haraam upon himself until he began eating vinegar and oil and he was a fair complexioned man. He then ate so much of vinegar and oil that his face had become black. His body became so thin until he suspected death due to hunger and he did not eat any bread or meat until it rained and the dryness had gone away.

Hadhrat Umar τ stood addressing the Muslims whilst he was Ameer Al – Mu'mineen with twelve patches in his clothes whilst the baitul maal (Muslim treasury) was in his hands (at his disposal), however he saw that Allaah (عز و جل) was watching him and he never laid his hand on the wealth of the Muslims. And he abandoned what he was receiving as a payment except that what which sufficed him for the food of his family and maintenance of his relatives. He also did not perform hajj or umrah with it.

A delegation which had come from the land of Persia was saying: "Where is the Ameer ul Mu'mineen?" They pointed to Hadhrat Umar τ. Then they looked at him sleeping on the floor and he had placed his hand as a pillow for him without any guard or weapon.

They said: "……………… (قولتهم الشهيرة: حكمت, فعدلت, فأمنت, فنمت يا عمر)

He himself is the one who the Muslims sent when they conquered Syria so that he will obtain the keys of Baitul Maqdis. He then came out from Madinah with a cloak-like/woollen wrap in it were many patches. He rode his female mule or his she camel. And with him was his slave 'Aslam', and Hadhrat Umar τ perceived that his slave had become tired in this journey.

He then said: "O Aslam, I will ride for some time and thereafter you will ride. And both of them continued to exchange riding until they

both became doubtful upon the entry of Baitul Maqdis. And it was the turn for the slave to be riding whilst Umar passed upon a lake/pond. In which there was water and mud/clay/sand in his path.

Aslam then said: "I will descend and you ride O Ameer ul Mu'mineen."

Except that Hadhrat Umar τ had abandoned this and persisted that the slave will ride.

Hadhrat Umar τ entered Baitul Maqdis, the Rabaai's then saw that he folded up his clothes and held the rope of his mule guiding it.

They then said: "This is Umar ibn Khattaab the one who the pond with mud afflicted his feet."

The Muslims then said: "And how did you'll recognize him?"

They said: "Verily we saw his description in our books. A strict Ameer…horn from iron. (أمير شديد..قرن من حديد)

This was Hadhrat Umar ibn Khattaab τ the just, the one the world will not see the likeness of his justice between his subjects. Perhaps we now will look at him. He sat with his wife Hadhrat Aatikah τ and in front of him was musk which had come from Yemen.

Hadhrat Umar τ said: "Who weighed this for me so that I will distribute it between the people?"

His wife Hadhrat Aatikah τ said: "I, O Umar!"

He said: "As for you then no. (أما انت فلا)"

She said: "Why O Umar?"

He said: “I fear that you will weigh for me, then some of the musk will remain in your hand then you will wipe your cheek with it. Then our potion will be more than that of the Muslims.”

This was the justice which none knew except Hadhrat Umar τ and the people did not recognize him except as Hadhrat Umar τ.

Many people believed that Hadhrat Umar τ was only powerful and just, however, the reality speaks with its tongue saying: “Umar was merciful to the weak; he searched for them in every place so that he will feed the hungry, give drink to the poor and clothe the naked. Verily his heart was more delicate than that of a breeze. His eyes use to tear because of the destitute. And his heart use to soften for them.”

Look! He is Hadhrat Umar τ who came out once so that he will inspect the conditions of the Muslims. He then passed one night and saw a fire from a distance. He went in the direction of the fire and found a woman with her children around her. Above the fire was a pot in which there was water and stone. The woman held a stick stirring these stones in the pot whilst her children were hungry.

Hadhrat Umar τ said: “Peace be upon you O people of light.”

The woman replied: “And peace on you”

He τ then said: “May I enter?”

She said: “Enter with goodness”
Hadhrat Umar τ said: “What concerns you?”

She replied: “There is no house for us which will protect us from the night and cold.”

He then said: "And what concerns these crying children?"

She said: "Verily they are starving."

He then said: "What is in the pot?"

She replied: "Stones, I keep them quiet with it until they fall asleep. By Allaah, between us and Umar (بيننا وبين عمر) (not knowing that it was Umar with her)"

He said to her: "And what if Umar does not know about you'll?"

She said: "He has taken responsibility of our matter; thereafter he became negligent regarding us!!"

Quickly Hadhrat Umar τ went to the Baitul Maal (Muslim treasury) and took out a sack of flour and a pulp of meatballs made from a bulgur, onions, mince meat and pinions. (وكبة من شحم)

And he said to his slave: "Load it upon me."

The slave said: "Rather I carry it for you O Ameerul Mu'mineen."

He then said: "Will you assume the burden of my sin on the day of Qiyaamah?"

Hadhrat Umar τ reached the place of the woman whilst carrying the flour. He then gave the flour and said to her: "Pour the flour and I will stir the flour in the pot." Hadhrat Umar τ began blowing the smoke whilst it was coming out from his great beard. And Hadhrat Umar τ cooked for the woman and her children. He thereafter sat and placed the food in a dish cooling it for the children feeding them himself until their hunger had subsided and they fell asleep.

The woman then said to Hadhrat Umar τ (still not recognising him): “May Allaah reward you from us abundantly, you are more worthy than Umar with this matter.”

Hadhrat Umar τ left her whilst saying to his slave ‘Aslam’: “Verily the hunger left them sleepless, I then loved that I would not turn away until I will see them definitely satisfy their appetite.” Hadhrat Umar τ heard the crying of the small children, he then broke his Salaah and did not sleep until he knew the reason for the crying of the children. (فيالها) from the mercy in the heart of the Hadhrat Umar τ the just.

The promise which Hadhrat Umar τ made judgement in was such a promise which was aligned with justice, equality and mercy. There was no oppressor oppressing the Muslims, nor was the weak losing his right in front of the strong, nor was the poor, the rich were eating his right. Instead, all were living under the skies of justice the one which Hadhrat Umar τ shaded them with it.

Hadhrat Umar τ perceived after thirteen years of his ruling over the Muslims that he had reached old age. And that the number of his subjects had increased.

He τ then stood making dua to Allaah Ta`aala saying: “O Allaah, I have reached old age, and my strength has become weak, my subjects have spread out/expanded, grip me to you without squandering nor being wasteful. O Allaah, grant me shahaadat in Your path and make my death in the city of Your Nabi ρ”

One day, Hadhrat Umar τ got up from his sleep so that he would narrate to the Muslims a dream he saw in his sleep. He saw in his sleep as though there was a rooster pecking him twice. Your father is by the Arab. He is a stranger.

He then said: “Allaah will grant me martyrdom and the stranger will kill me.”

The days passed and the Muslims were anticipating the confirmation of this dream. They knew that Hadhrat Umar τ was truthful in everything that he said, but their desire was that Allaah will give him respite in his age. Even though he took from their lives, but the sword of destiny/fate was swifter than the armour of caution.

A man named Firoze was in Madinah, and he was from the strangers (non-arabs), rather he was a Persian. And he had complained to Hadhrat Umar τ regarding the many taxes.

Hadhrat Umar τ asked him: “What work do you do?”

He said: “I am a carpenter, ironsmith and painter/sculptor/artist.”

Hadhrat Umar τ said: “Then what are your taxes?”

He said: “One dirham.”

Hadhrat Umar τ then said: “Your trades are many and taxes are little.”

Hadhrat Umar τ then said: “I heard that verily you making a hand-mill which will move about with the large irrigation canals.”

He said: “Yes, Soon I will make for you such a hand-mill, which will be spoken about in the east and the west.”
Hadhrat Umar τ then said: “The slave has threatened me,” and the intention of Hadhrat Umar τ was to lessen the tax of the man.

Hadhrat Umar τ came out one day for Fajr Salaah and was straightening the rows of the Muslims. He began the Salaah when

this Persian Kaafir (disbeliever) came out and stabbed Hadhrat Umar τ three times. One stab of the three was below the sattar (i.e. below the navel and above the knees). Hadhrat Umar τ was unable to complete the Salaah.

Hadhrat Abdur Rahmaan ibn Auf τ read the Salaah with the Muslims. Then when Hadhrat Umar τ regained consciousness he said: "Did the Muslims read Salaah?"

They said: "Yes!" When he had found out that the killer was not an Arab and nor was he from the Muslims he τ said: "All praise is due to Allaah, the One who did not make my killer prostrate once for Allaah."

Thereafter he turned his attention to Allaah Ta`aala making dua saying: "O Allaah, I followed my naffs (carnal desires) and deprived my family, and I am hoping that I will be removed from this world with nothing neither for me nor upon me, no reward for me nor any burden on me."

The pangs of death had became severe upon Al-Faarouq. He then sent his son to seek permission from the mother of the believers Hadhrat Ayesha τ so that he will be buried close to Rasulullaah ρ and Hadhrat Abu Bakr τ. She permitted him.

The soul of Al-Farouq τ gave up and ascended to Allaah Ta`aala. The Muslims carried him to his grave and then buried him close to his two companions, Rasulullaah ρ and Abu Bakr τ. Death had definitely reunited them after it had separated them.

And the Saying of Nabi ρ remained: "Verily Islaam will definitely cry/mourn upon the death of Umar ibn Khattab."

Beneficial Lessons

1. To believe in Allaah alone without any partners.

2. The love Nabi ρ had for Hadhrat Umar ibn Khattaab τ.

3. The justice from the qualities of the believers.

4. The love of the Noble Qur`aan and the love of its recitation at every moment.

5. The action for Islaam in the night and the day.

Questions

Fill in the blanks with the correct answers:

1. Nabi ρ named _______ ibn Khataab with________ because he was ________ between __________ and Falsehood.

2. Hadhrat Umar τ lived before Islaam in __________ and he was from the Bani _________. And he was __________ for the Quraish.

3. From the qualities of Hadhrat Umar τ were___________ and __________. And Nabi ρ said: "Verily _______ is by the tongue of ___________ and __________.

State whether true or false:

1. Hadhrat Umar τ loved Islaam and he was the first man who accepted Islaam (true/false)

2. Abu Hafs is the surname (kunyah) of Hadhrat Abu Bakr As-Sideeq τ (true/false)

3. Hadhrat Saeed ibn Zaid τ married the sister of Hadhrat Umar ibn Khataab τ (true/false)

4. Abu Lu`lu the fire worshipper killed Hadhrat Umar ibn Khattaab τ (true/false)

Mention an incident from the incidents you loved regarding Hadhrat Umar ibn Khattaab τ.

If you lived in the era of Umar ibn Khataab, How would you fancy/imagine Umar?

Answers

Questions

1. [Umar, Al-Faarouq, seperation, truth]

2. [Makkah, Addiyy, Ambassador]

3. [Justice and mercy, Allaah, Umar and his heart.]

State whether true or false:

1. False
2. False
3. True
4. True

The Story of Hadhrat Uthmaan ibn Affaan τ.

The soft skinned fair complexioned youngster Uthmaan ibn Affaan ibn Abu Al`Aas ibn Umayyah came out to trade in Syria. (في تجارة له إلى الشام) Here he produced abundant profit and during the journey of his return, he intended to rest a little. He then fell asleep with some of his companions. He then heard a voice calling out: "O Sleeping ones, wake up. Verily the praised one has come out in Makkah."

Hadhrat Uthmaan ibn Affaan τ did not know that Allaah had sent Rasulullaah ρ to all the people. And only few people had recognized his being sent and his prophethood and from amongst them was Hadhrat Abu Bakr As-Sideeq τ.

As for Hadhrat Uthmaan ibn Affaan τ, one day he entered his house grieved when he came to know about the marriage of Ruqayyah bint Rasulullaah ρ (daughter of Rasulullaah ρ) to Utbah bin Abu Lahab. Ruqayyah was a possessor of beauty. The maternal aunt of Uthmaan "Sa`ida bimt Kareez" was a fortune teller. She then gave him glad tidings that soon he will he will marry her and that soon he will be from the followers of the Nabi ρ, the one inviting towards the oneness of Allaah and the leaving out of the worshipping of the idols.

When Hadhrat Uthmaan τ returned from his journey to Syria, he pondered over what he had heard from his aunt and what he had heard from the voice which called out to him during the journey. Hadhrat Uthmaan τ wished but even if he met this new Nabi ρ, how would he indicate it to him?

Suddenly Allaah Ta`aala had made a way via Hadhrat Abu Bakr As-Sideeq τ for Hadhrat Utnmaan τ so that he will reach Nabi ρ. Hadhrat Abu Bakrτ then directed him upon Rasulullaah ρ. Hadhrat Uthmaan τ then went to the house of Rasulullaah ρ.

Nabi ρ then said to him: "Answer O Uthmaan, the one inviting to Allaah." Hadhrat Uthmaan τ then answered the one inviting to Allaah and accepted Islaam. He was definitely the fifth or sixth person to have accepted Islaam.

Hadhrat Uthmaan ibn Affaan was a youth of the first Quraish (قريش الأول), He definitely had independence in his wealth, nobility of character within himself, honourable lineage amongst his people so much so that the women in the Quraish used to say at the time she was fondling her child to him:

"May the love of the Quraish for Uthmaan love you and Rahmaan"

(احبك ورحمن حب قريش عثمان)

When they had come to know of his Islaam, the love had changed into severe hatred, because the Islaam of such a man in the weight/rank of Uthmaan, his wealth and his honour will soon become the means of a large number from youth of Makkah who use to love Uthmaan and resembling him accepting Islaam.

And like many of the Sahaabah τ were harmed, 'Hakam ibn Abi Al-Aas' the uncle of Uthmaan stood up tying Uthmaan with a rope and preventing him from food/eating whilst saying to him: "Return to the religion of your forefathers, By Allaah, I will not leave you until you leave the deen/religion of Muhammad ρ"

Hadhrat Uthmaan τ bore patience tolerating the harm in the path of Allaah, expecting reward for it in the hereafter. Hakam did not find any other medium to punish Hadhrat Uthmaan τ besides a devilishone. He had covered Hadhrat Uthmaan τ in a mat and thereafter ignited a fire around it. The smoke which was coming out was close to choking Hadhrat Uthmaan τ to death, but the voice of Hadhrat Uthmaan τ becoming louder was: "No, By Allaah, I will never leave my deen/religion. No, By Allaah, I will not separate from my Nabi ρ" And whenever Hakam increased the punishment for Hadhrat Uthmaan τ, the persistence of Hadhrat Uthmaan τ with the deen/religion increased. Until his uncle gave up all hope with him and left him to do as he wished.

Abu Lahab was the severest enemy of Nabi ρ and his wife Hadhrat Khadijah bint Khuwailid τ. His wife Umme Jameel bint Harb was a wicked woman, the Qur`an refers to her as (حمالة حطب) "That woman who carries firewood" (this refers to her evil action of collecting thorny branches to lace in the path of Rasulullaah ρ." Because she came close to Rasulullaah ρ and waged war with him and was offensive to him.

Abu Lahab and his wife intended to harm Rasulullaah ρ. They instructed theirs sons Utbah and Uqbah to divorce Hadhrat Ruqayyah τ and Hadhrat Umme Khulsoom τ, the daughters of Rasulullaah ρ and Hadhrat Uthmaan τ intended to marry Hadhrat Ruqayyah τ.

Then when she was divorced, he went to Rasulullaah ρ. He proposed and then married her. Hadhrat Uthmaan τ was a handsome youngster with a radiant appearance. Hadhrat Ruqayyah τ also had a beautiful face and a radiant appearance and why not, she was the daughter of Rasulullaah ρ and Hadhrat Khadijah τ. The wedding of Hadhrat Uthmaan τ and Hadhrat Ruqayyah τ was a magnificent/splendid wedding so much so that the female slaves of Makkah sang:

(أجمل زوجين رآهما إنسان رقية وزوجها عثمان)

"The most beautiful couple mankind has seen, Ruqayyah and her husband Uthmaan."

The Quraish's hatred for Hadhrat Uthmaan τ had increased after his marriage to Hadhrat Ruqayyah τ. They had definitely known of the love that Hadhrat Uthmaan τ had for Nabi ρ and the love Nabi ρ had for Hadhrat Uthmaan τ. The harm was increased for Hadhrat Uthmaan τ and his wife. The Quraish waged war with him in his trade so much so that Makkah became constrained for him and Hadhrat Ruqayyah τ. Hadhrat Uthmaan τ and Hadhrat Ruqayyah τ then migrated to Abyssinia.

Here Nabi ρ looked at Hadhrat Uthmaan τ and Hadhrat Ruqayyah τ whilst they both were migrating and said: "May Allaah accompany Uthmaan and Ruqayyah. Verily Uthmaan was the first person to migrate with his family/wife after the Nabi of Allaah Lut υ"

However, Hadhrat Ruqayyah τ's longing for Makkah had hastened Hadhrat Uthmaan τ`s return with her from Abyssinia. When they both returned, they had discovered that the `Mother of the Believers' Khadija τ had passed away. Hadhrat Ruqayyah τ had grieved over the death of her mother and this had also affected Uthmaan. And Allaah had compensated them with a small son which Rasulullaah ρ had named Abdullaah.

Hadhrat Uthmaan τ had migrated after that to Madinah together with the remaining Muslims. And when the call for Jihad was made: "O horse of Allaah, Ride" (ونادى منادى الجهاد: "يا خيل الله اركبي). But Hadhrat Uthmaan τ was close to his wife who had fell extremely ill after the death of her son Abdullah.

Hadhrat Uthmaan τ sought permission from Nabi ρ so that he may continue to be in close proximity to his sick wife. Nabi ρ had permitted him to do so, and because of that Hadhrat Uthmaan τ was absent for the Battle of Badr, except that Nabi ρ had also given him a share of the booty of this battle as though he was present for it.
The Muslims returned from Badr victorious and the smile of victory was mixed with tears of grief. Hadhrat Ruqayyah τ the daughter of Rasulullaah ρ had passed away and Hadhrat Uthmaan τ had continued without his wife. Hadhrat Uthmaan τ was the son-in-law of Nabi ρ, and now the relationship with Rasulullaah ρ he had through marriage had been cut off.

Hadhrat Umar τ intended that he will get his daughter Hadhrat Hafsah τ married to Hadhrat Uthmaan τ, but Hadhrat Uthmaan τ did not accept. Hadhrat Umar τ complained to Rasulullaah ρ who then said to Hadhrat Umar τ: "Hafsah wil get married to someone better than Uthmaan, and Uthmaan will marry someone better than Hafsah." Nabi ρ then married Hafsah.

As for Hadhrat Uthmaan τ, Nabi ρ had definitely got him married to Hadhrat Umme Kulthoom τ, the one who had remained without a husband since she was divorced by the son of Abu Lahab. It was as though Allaah had stored her for Hadhrat Uthmaan τ so that she will be a wife for him.

On the day that Hadhrat Uthmaan τ married Hadhrat Umme Khulthoom τ, he became "Zun Noorain" (The possessor of two lights) because of his marriage to two daughters of Nabi ρ. None had married two daughters of Nabi ρ except Hadhrat Uthmaan τ. Hadhrat Umme Khulthoom τ had remained the wife of Hadhrat Uthmaan τ until she had passed away in the ninth year after Hijri (9 A.H.). When she had passed away, Hadhrat Uthmaan τ had suffered tremendous grief because he knew that Rasulullaah ρ had no more daughters which he could marry.

Rasulullaah ρ said to Hadhrat Uthmaan τ: "If there was a third (daughter) by me, I would have got her married to Uthmaan."

Some of the names/titles linked with some of the actions and qualities, E.g. Hadhrat Umar τ was linked with Justice, Hadhrat Abu Bakr τ with gentleness and mercy.

As for Hadhrat Uthmaan τ, he was linked with two important things: "Spending in the path of Allaah and Modesty."

When it came to spending in the path of Allaah, Hadhrat Uthmaan τ was one of the illustrious leaders (المجال). The wealth of Hadhrat Uthmaan τ in the service of the Muslims and Islaam was from the moment he had separated from Kufr. And he publicised Islaam by means of it.

A well (Ruma) from which the people of Madinah were drinking was owned by a Jew who was dominating the Muslims.

Nabi ρ said: “Who will buy this Well of Ruma for us? Whilst his leather bucket will not increase upon the Muslims in anything?”
يشتري لنا بئر رومة ويكون دلوه مع المسلمين لا يزيد عنهم في شيء من ؟

Hadhrat Uthmaan τ came out from between the lines and went to this Jew seeking to purchase this well of Ruma from him. The Jew refused and only agreed to sell half of it to Hadhrat Uthmaan τ in exchange of twelve thousand gold coins. It was a suitable amount because the capital wealth was for five traders at that time. Hadhrat Uthmaan τ agreed and gave the stipulated wealth on condition that the well will be for Hadhrat Uthmaan τ on one day and for the Jews on another.

On the day the well was to be used by Hadhrat Uthmaan τ, the Muslims were drinking and storing water for the next day. When the Jew saw that Hadhrat Uthmaan τ was not selling the water, he went to him and sold him the remaining half in exchange of twelve thousand gold coins.

On the day Nabi ρ called out: “Who will extend this Musjid of ours and earn himself a house in Jannah?”

It was none other than the wealth of Uthmaan which was being given to extend the Musjid of Nabi ρ from the side of the Muslims so much so that Rasulullaah ρ had become pleased with Hadhrat Uthmaan τ.

As for the Battle/Expedition of Tabuk, It was the (Battle of Difficulty) in which Nabi ρ did not own such wealth with which he could prepare his army going to fight the Romans who were the super power of that time.

Hadhrat Umar τ came with half of his wealth and Hadhrat Abu Bakr τ came with all of his wealth. And every Muslim gave whatever he

was able to; however, this wealth was not sufficient. Nabi ρ stood up addressing the Muslims urging/encouraging them upon charity.

Hadhrat Uthmaan τ said: "O Rasulullaah ρ, I will give one hundred fully equipped camels."

Rasulullaah ρ stood up addressing the people again. Again Hadhrat Uthmaan τ stood up saying: "I will give another one hundred camels."

The third time Hadhrat Uthmaan τ stood up saying: "O Rasulullaah ρ, I will give another one hundred."

Rasulullaah ρ returned to his ρ's house where he found Hadhrat Uthmaan τ waiting for him so that he will empty another one thousand gold coins in the lap of Rasulullaah ρ.

After this, Nabi ρ did not find it more appropriate than to spend the length the night making dua for Hadhrat Uthmaan τ saying: "O Allaah, I am pleased with Uthmaan, You become pleased with him."

Until the dawn had risen and Rasulullaah ρ knew that his Rabb had definitely answered him.

After the demise of Nabi ρ, in the year of the Ash, the people of Madinah woke up in the middle of the night upon hearing the voice/noise of a trading caravan which reached Madinah. And the garments of the bedouin women were with every type of food. Then every one of the traders stood up intending it for himself so that he may yield ample profit from it.

The leader of the caravan/convoy was Hadhrat Uthmaan τ. The traders said to Hadhrat Uthmaan τ: "We will give you double for the caravan?"

He said: "No"

They said: "Three times the amount for it?"

He said: "I will not accept when there is someone who will soon give me more."

They said: "How? We are the ones who came to you first. And there are no other traders in Madinah besides us.

H replied: "Verily a trader will give me ten silver coins in exchange of just one." (إن تاجراً سيطيعني الدرهم بعشرة دراهم قد اشتراها مني)

All wondered who this trader would be. Hadhrat Uthmaan τ then looked and said: "Verily He is Allaah. He gives in exchange of one good ten fold. I have definitely given this convoy/caravan in charity to the Muslims.

The second thing which was linked to Hadhrat Uthmaan τ was modesty. Modesty is the first character/ natural disposition of Islaam.

Hadhrat Uthmaan τ was a bashful/modest for Allaah Ta`aala, so much so that Hasan Basri (A.R.) said regarding him: "If Uthmaan was in his house alone and the door was locked, he would not take out his clothes so that he would pour the water on him. His modesty was preventing him from that. "

The Mother of the believers Hazrat Ayesha τ narrates that Nabi ρ was sitting with his thigh exposed. Hadhrat Abu Bakr τ sought permission to enter. Nabi ρ permitted him to enter whilst he remained in this condition. (i.e. with his ρ`s thigh exposed) Thereafter Umar sought permission to enter and he was also permitted whilst Nabi ρ had remained in this position. Thereafter Hadhrat Uthmaan τ

sought permission to enter. Rasulullaah ρ fastened his clothes. The Mother of the believers Hadhrat Ayesha τ then asked him ρ regarding the reason for the fastening of his clothes when Hadhrat Uthmaan τ had entered.

Rasulullaah ρ said: “O Ayesha, Should I not have modesty for such a man who By Allaah, the angels definitely have modesty for him.”

Modesty will only be found in a believing man who has strong Imaan in his heart. Hadhrat Uthmaan τ had strong Imaan without doubt.

Perhaps many people do not know that Hadhrat Uthmaan τ had memorised the Noble Qur`aan completely and he was also a scribe for revelation. Hadhrat Uthmaan τ`s love for the Qur`aan was extremely strong.

He was the one who said to the people: “If you’ll wish to purify your hearts, you all should not become tired of the words of your Rabb.”

However, the greatest action continuing as evidence/at present for Hadhrat Uthmaan τ till the day of Qiyaamah, it is his gathering of the Qur`aan in a single book form which continues to be recognized by his name even today. It is the Mas-haf of Hadhrat Uthmaan τ (المصحف العثماني).

Hadhrat Uthmaan τ looked at the Muslims and found that their numbers were increasing day by day and that the non-Arabs, at that time were pronouncing/reciting the Qur`aan with mistakes. Hadhrat Uthmaan τ feared that the Qur`aan will be changed and distorted.

He then instructed Hadhrat Zaid bin Thaabit τ to compile the Qur`aan which he gathered in the time of Hadhrat Abu Bakr τ and Hadhrat Umar τ and write this book (Mas-haf) for every Islaamic town/city. He also gave instruction to burn the other Book forms

(Massaahif). This Mashaf is the one which we read today and people will read till the day of Qiyaamah (Insha Allaah).

All of the Sahaabah τ had agreed with Hadhrat Uthmaan τ in this step, from amongst them were Hadhrat Ali ibn Abi Taalib τ and Hadhrat Huzaifah bin Yamaan τ.

How could they have disagreed? Knowing the amount of love that Hadhrat Uthmaan τ had for the Qur`aan. Verily Hadhrat Uthmaan τ himself was a sign from the signs of the Qur`aan.

He is the one regarding which Allaah revealed: "(Is the Kaafir better) or the person who is engrossed (engaged) in (Allaah's) worship throughout the night, prostrating and standing. Fearing the Aakhirah (hereafter) and hoping for the mercy of his Rabb?" (Surah Zumar, verse: 9)

The Sahaabah τ were then saying: "This is Uthmaan ibn Afaan τ"

Hadhrat Uthmaan τ took over the Khilaafat after the demise of Hadhrat Umar ibn Khattaab τ. He was the best and most virtuous of the Muslims after Hadhrat Abu Bakr τ and Hadhrat Umar τ. During the Khilaafat of Hadhrat Uthmaan τ the boundaries of Islaamic cities had increased and Allaah had granted the Muslims victory over many cities/towns. From amongst them were the peninsula of Cyprus, the cities of (Khurasaan/ Turkey), Armenia and the cities of West Arabia. The wealth which was coming to the Muslims had increased from every place.

As for Hadhrat Uthmaan τ, Allaah was pleased with him for not intending anything of the world. Even though he was wealthy before accepting Islaam as well as after accepting it, he lived a life of simplicity during his Khilaafah. He was given to eat the food of the people of position but instead, he ate vinegar and oil.

He used to enter the Musjid and sleep upon the mat/carpet using his hand as a pillow. The mat made effects on his side and the Muslims looked at him and said: “This is our Ameerul Mu`mineen.” Whenever a man came to him seeking something, he never let him return without fulfilling his need.

At night, Hadhrat Uthmaan τ stood and read Salaah and made Tahajjud for Allaah Ta`aala. He never woke his servants up even though he was an old man, who would need someone to assist him.

Some of the people said to him: “The servants will wake up so that they may assist you.”

Hadhrat Uthmaan τ replied saying: “Verily, we seek their services in the day, and the night is for them. Then leave them so that they may sleep.”

Hadhrat Uthmaan τ was no different from Hadhrat Umar τ in his determination/firmness and forcefulness. Rather, he was harder on those who erred in their actions regarding many evil habits like the hunting of the doves/pigeons in his time.

He appointied people to seize the youth who took pleasure in hunting pigeons or drinking wine until the people returned to what is correct.

The Muslims lived most virtuous period and had become extremely wealthy in the era of Hadhrat Uthmaan τ. Hadhrat Uthmaan τ then called out to the people, هيا لأعطياتكم i.e. Come on, you'll should definitely take from the Baitul Maal (Muslim treasury). They used to then go to him and take the wealth.

Thereafter he called out: "(هيا إلى السمن والعسل)" i.e. are you'll not taking butter and honey. They used to then go to him in order to take butter and honey. The material, musk and raisins had filled the houses of the Muslims with goodness….but….. (بالخيرا ت.........ولكن.....)

One day Rasulullaah ρ was in a garden from the gardens of Madinah with Hadhrat Abu Musa Al-Ashari τ when a man knocked on the door.

Rasulullaah ρ said to Hadhrat Abu Musa Al-Ashari τ: "Open the door and give him glad tidings of Jannah."

He found that it was Hadhrat Abu Bakr τ and gave him glad tidings of Jannah. Thereafter the second person who knocked was Hadhrat Umar τ and also gave him glad tidings with Jannah. When the third person knocked, Nabi ρ said to Hadhrat Abu Musa Al-Ashari τ: "Open the door for him and give him glad tidings of Jannah upon the calamities which will afflict him."

It was then Hadhrat Uthmaan τ. When he had heard this he said: "Allaah is the One who assists."

Hadhrat Uthmaan τ then knew that Allaah will test him one day. He knew that if he adopts patience, for him is Jannah, he began adopting patience with everyone who harmed him until the promise of Allaah and His Rasul ρ came to Hadhrat Uthmaan τ.

The corruption had started in the time of Hadhrat Uthmaan τ in such a manner that the cause of it was a Jewish man outwardly accepted Islaam. However, he hated Islaam and the Muslims, he was Abdullah bin Sabaa.

This man publicized that Hadhrat Uthmaan τ had changed the Shari`ah of Allaah and that he is an oppressor who favours his

relatives and is dismissing the governors which Hadhrat Umar ibn Khattaab τ had appointed.

The Muslims opened their ears to this Jew. It was then a blind, deaf corruption. (فكانت الفتنة عمياء صماء) The rebels from the new/recent Muslims who did not recognise the rank of Hadhrat Uthmaan τ and his precedence in Islaam (وسبقه للاسلام) came and surrounded the house of Hadhrat Uthmaan τ. They prevented any food and drink from reaching him although he was the one who fed and bought the well of Ruma for the Muslims with his wealth. They also surrounded his house even though he was the one who extended the Musjid with his own wealth.

They continued doing this to Hadhrat Uthmaan τ for forty days. Hadhrat Uthmaan τ exercised patience and hoped to be rewarded until Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Umar τ came to him in his sleep and then said to him: "Verily you will break your fast with us tonight."

Hadhrat Uthmaan τ was fasting on this day and he put the Book (Mashaf) which he gathered in front of him so that he will recite it until these rebels entered upon him whist he was reciting the Qur`aan. He did not turn towards them until one of them kicked the Qur`aan with his foot and struck Hadhrat Uthmaan τ with his hand. Hadhrat Uthmaan τ then fell whilst the Qur`aan was in front of him. They then stabbed him and killed him as an oppressed martyr. His blood flowed upon the Book of Allaah (عز و جل).

Since the day that Hadhrat Uthmaan τ was killed, the sword of corruption was unsheathed. The fire of corruption did not wait and its sword was not sheathed and some of the Ummat continued to wage war with each other.

There in the skies, where The Just Rabb is, Hadhrat Uthmaan τ stands in front of his Rabb complaining to Him what the Muslims had done with to him saying: “O My Rabb, Look what Your believing slaves did to me!!!”

Beneficial Lessons

1. Modesty is from the qualities of the believers.
2. Spending in the path of Allaah.
3. Tolerating hams/hardships in the path of Allaah (عز و جل).
4. Patience over hardships until mankind enter Jannah.
5. Hadhrat Uthmaan ibn Affaan τ is from amongst the greatest of the sahaabah of Nabi ρ.

Questions

Who is He?

- He was the means of Hadhrat Uthmaan ibn Affaan τ’s accepting Islaam.
- He was the Khalifah of the Muslims who took over the Khilaafah after Hadhrat Umar ibn Khattaab τ.
- He punished Hadhrat Uthmaan ibn Affaan τ after he accepted Islaam so that he may leave it.

Fill in the blanks:

Hadhrat Uthmaan intended τ to marry___________ daughter of Rasulullaah ρ, but she got married to____________ bin____________.

His maternal aunt ________________ came. She then gave him glad tidings with that he will soon marry her. When she passed away, he married her sister __________. Nabi ρ then named him ________________. He was the one who bought the well of ___________ from the greedy ______________. And he was the one who extended the ____________ of Nabi ρ. He was also the one who equipped the army of the Muslims in the expedition of ____________.

Whose sayings are these?

- "If you'll wish to purify your hearts, you all will not become tired of the words of your Rabb."
- "O Allaah, I am pleased with Uthmaan, then You become pleased with him."

Answers

Who is He?

- Hadhrat Abu Bakr As-Sideeq τ.
- Hadhrat Uthmaan ibn Affaan τ.
- Hadhrat Al-Hakam ibn Al-`Aas τ.

Fill in the blanks:

Hadhrat Ruqayyah τ – Utbah bin Abu Lahab – Sa`diyya – Hadhrat Umme Kulthoom τ – Zun Noorain – Ruma – the usjid – Tabuk

Whose sayings are these?

- Hadhrat Uthmaan ibn Affaan τ.

- Rasulullaah ρ.

The Story of Ali ibn Abu Taalib

The Banu Haashim gathered whilst Nabi ρ was with them was so that they may discuss the matter of the old man Abu Taalib ibn Abdul Muttalib, who had aged, his dependants many and wealth little.

The discussion rotated amongst the leaders with great love. In the end the Banu Haashim agreed to assist Abu Taalib until he completes the remaining days of his in ease. Abbas ibn Abdul Muttallib took the middle of son of Abu Taalib (i.e. Taalib), so that he will take care of him and spend his wealth on him.

Hamzah ibn Abdul Muttallib took Ja`far ibn Abu Taalib so that he will take care of him. Uquail ibn Abu Taalib remained with his father so that he could take care of him in the last days of his.

As for Hadhrat Muhammad ρ he returned with the best and most noble of the sons of Abu Taalib even though he was the youngest.

Rasulullaah ρ returned with Hadhrat Ali ibn Abi Taalib τ so that he will take care of him in his house and bring him up under his supervision (ويربيه على عينه ، و ياله من قدر سعيد).

Hadhrat Ali ibn Abi Taalib τ lived in the care of Nabi ρ. He did not prostrate to any idol in ignorance nor did he play like the remaining children He looked at the son of his uncle Hadhrat Muhammad ρ. He saw him ρ as the best and most virtuous of people. He set out leaning proper character and noble actions from him ρ thus making him a second image of him ρ.

The light of prophethood dawning was placed over the intense darkness of Makkah. Hadhrat Jibraeel υ descended in the cave of Hira with the message of Islaam so that he will recite the first words from the words of the Qur`aan "(Read)" (اقرأ)

Hadhrat Muhammad ρ became the messenger for the people altogether. Rasulullaah ρ returned to his house so that Hadhrat Khadija τ will believe him. Hadhrat Ali ibn Abi Taalib τ whose age was not more than six at the time followed and it was an astonishing matter.

The astonishing thing in the Islaam of Hadhrat Ali ibn Abu Taalib τ was not because he was brought up in the lap of Nabi ρ from a young age. Rather, the astonishing thing is the manner in which he accepted Islaam. Rasulullaah ρ proposed Islaam to him and he immediately agreed. However, Nabi ρ commanded him to seek his father's permission regarding this.

Ali said: "Did Allaah seek the permission of my father on the day He created me?"

Since that moment, Hadhrat Ali τ followed Rasulullaah ρ in every footstep and move of his. He performed Salaah behind him and cried for his sake. He followed him like how a small camel would follow its mother not separating from her. He shouted at the time the Mushrikeen were harming Rasulullaah ρ: “I will assist you against them, O Rasulullaah ρ!”

Rasulullaah ρ had seen in Hadhrat Ali τ the young, big hearted and intelligent believer until he became ‘a boy of Imaan’ in reality. Hadhrat Ali τ saw in Rasulullaah ρ good character and an example. He saw in him knowledge and etiquette and he acquired many matters from him. Whilst the boys of Makkah were playing and in amusement, Hadhrat Ali τ was behind Rasulullaah ρ learning his knowledge, moulding his character and memorising everything he ρ was saying to him until Hadhrat Ali τ became the ‘The Lion of Allaah’ in the jungle of Kufr (disbelief).

Rasulullaah ρ came out with Hadhrat Ali ibn Abu Taalib τ until they reached the Ka`bah. There Rasulullaah ρ said Ali: “Sit.” Hadhrat Ali τ then sat. Rasulullaah ρ climbed on the shoulders of Hadhrat Ali τ.

Hadhrat Ali τ then stood up so as to raise Rasulullaah ρ, but he was weak and unable to carry Rasulullaah ρ. Rasulullaah ρ then said to Hadhrat Ali τ: “You climb on my shoulders.” Hadhrat Ali τ then climbed above Rasulullaah ρ. Nabi ρ then raised him until Hadhrat Ali τ thought that if he intended to grab the stars of the sky he would have definitely grasped it, he then climbed on the Ka`bah. Upon it was a statue from copper, he made it shake from left to right until it fell and broke like glass breaks.

Thereafter Hadhrat Ali τ and Rasulullaah ρ hurried along running until no one could see them. They both hid in the houses out of fear that the people will see them.

The most difficult task in the life of Hadhrat Ali τ was when Nabi ρ commanded him to sleep in his bed on the night of Hijra so that Hadhrat Ali τ will become the first person who sacrificed himself in Islaam. However, let us see how the matters went along on this night? Verily Nabi ρ came out of his house whilst the kuffaar were around it. They had come to kill him and get rid of him.

However, Allaah Ta`aala made sleep overcome them. Nabi ρ came out whilst they were sleeping and they did not see him whilst he placed sand over their heads. Nabi ρ reached the house of Hadhrat Ali τ and said to him: "Sleep in my bed and cover yourself with my green cover. And sleep in it. Verily nothing which you dislike from them will happen to you. Rasulullaah ρ covered himself with this cover when he slept. Hadhrat Ali τ entered so that he will cover with the cover of Rasulullaah ρ the one which (طالم) when revelation descended in it."

He obtained great honour with that, he slept without fearing the ones standing at the door of Nabi ρ with their swords intending to kill him. He did not fear Abu Jahl and his army because Rasulullaah ρ reassured him that no harm would come to him. The mushrikeen entered upon him but when they opened the cover they found Hadhrat Ali τ, not Rasulullaah ρ. They then asked: "Where is Muhammad ρ?" He said in confidence: "There is no knowledge for me regarding him."
Verily it was the bravery which Hadhrat Ali τ learnt from Rasulullaah ρ. Thereafter it was the confidence in the promise of Allaah that verily no harm will come to him. These were the qualities of the true believers.

Nabi ρ departed to Madinah and Hadhrat Ali τ remained in Makkah so that he would fulfil another task. It was to return the trusts to its owners who left it by Rasulullaah ρ. Hadhrat Ali τ returned it to them. He was then the (القوي الامي)

Nabi ρ began his life in Madinah with the association of brotherwood between the Muhaajireen and the Ansaar. The men from the Ansaar took the men of the Muhaajireen to their homes so that they could stay in it and distributing/sharing their wealth and homes. The people went and no one remained who did not associate as a brother with Rasulullaah ρ except Hadhrat Ali τ. (ولم يبق إلا علي رضي الله عنه لم يؤاخ رسول الله بينه وبين أحد)

Hadhrat Ali τ said: "O Rasulullaah ρ, you are associating as brothers with all the people and you have left me."

Nabi ρ said: "O Ali, you are my brother in the world and the hereafter"

In the battle of Badr, Islaam was powerful. And the old battle began first with the duel between some of the armies. Thereafter the battle was set and the armies were in close combat.

On the day of Badr, the leaders of the disbelievers Utbah bin Rabee`ah, his brother Shaibah and his son Al-Waleed ibn Utbah. They said: "Who will come forward for combat?" Then Hadhrat Muaaz τ, Hadhrat Mua`wwiz τ the son of Hadhrat Afraa τ and Hadhrat Abdullaah bin Rawaahah τ came forward from the Muslims, they were from the Ansaar. The mushrikeen said: "We only want the children of our uncle." They meant the Muhaajireen.

Rasulullaah ρ called out: "Stand O Hamzah, Stand O Ubaidah ibn Haarith, And Stand O Ali ibn Abu Taalib."

The three from the family of the Rasulullaah ρ stood up. Hadhrat Hamzah τ killed Shaibah. Hadhrat Ali τ combated with Waleed ibn Utbah (and his horse) (فتى مكة و فارسها). He then threw him down and killed him. Utbah ibn Rabee`ah hit Hadhrat Ubaidah bin Jarraah τ.

Hadhrat Hamzah τ and Hadhrat Ali τ then stood up and killed Utbah. Hadhrat Ali τ returned to the rows of the Muslims carrying the flag for Rasulullaah ρ. The Muslims saw in Hadhrat Ali τ a brave aggressive lion and a strong hero who was bringing the mushrikeen to the ground with his sword and spear.

In the battle of Khaibar, Rasulullaah ρ gave the flag/banner (اللواء) to Hadhrat Umar ibn Khattaab τ so that he would open the fortress of Khaibar. However he was unable to do so and then returned.

Rasulullaah ρ then gave the flag to Hadhrat Miqdaad ibn Amr τ. He also returned unable to open the fortress of Khaibar.

Nabi ρ then said: "I will definitely give the flag tomorrow to such a man who loves Allaah and His Rasul ρ and Allaah and His Rasul ρ love him." All the Sahaabah ρ stood up the next day intending that he will take the flag, but who else would it be besides Hadhrat Ali τ.

Rasulullaah ρ said: "Where is Ali ibn Abi Taalib?"

They said: "Verily he is sick, complaining about his eye."

Rasulullaah ρ said: "Bring him." Hadhrat Ali τ then came. Rasulullaah ρ then applied his ρ saliva in Hadhrat Ali τ's eyes and made dua for him. Allaah cured him as though there was no pain in his eye. Thereafter Rasulullaah ρ gave the flag to Hadhrat Ali τ.

He ρ said to him: "Verily, that Allaah guides one man by means of you is better for you than what the sun rose and set upon it."

Hadhrat Ali τ went so that he will stand upon the door of a fortress from the fortresses of Khaibar. The Sahaabah τ attempted to remove this door but none of them was able to raise it. Hadhrat Ali τ stood by it and raised it with one hand. They then asked him regarding the

secret of his strength. He said: “This is the help of Allaah and his assistance.”

Hadhrat Ali τ shouted to the Jews of Khaibar, they were scared and frightened and they dispersed in the cities and Allaah granted victory over Khaibar on his hands.

In the battle of Trench, a horseman from the mushrikeen named ‘Amr ibn Wud’ stood up/came forward. He was the most famous horseman in the Arabian Peninsua so much so that his enemies considered him as a thousand men.

This disbeliever (kaafir) intended to combat one on one with a man from the Muslims. The Lion stood up from his shelter, saying: “I am for you O Amr ibn Wud”

This Lion was none other than Hadhrat Ali τ, who was young in age at that time. Amr ibn Wud then said: “Verily your father was a friend to me and I do not want to kill you.”

Hadhrat Ali τ then said: “But I intend to kill you.” Hadhrat Ali τ and Amr ibn Wud fought with each other until Hadhrat Ali τ threw him on the ground. Hadhrat Ali τ then cut off his head and brought it to Rasulullaah ρ. The Muslims made Takbeer out of joy with the assistance of Allaah for Hadhrat Ali ibn Abu Taalib τ, the youth of Imaan and man of Islaam.

Rasulullaah ρ loved Hadhrat Ali τ very much so much so that some of the Muslims came complaining about Hadhrat Ali τ. Rasulullaah ρ stood on his Mimbar addressing the Muslims in his Musjid.

He thereafter said: “O people do not complain about Ali, By Allaah, He is definitely an army…… (فوالله إنه لجيش في ذات الله)”

The last battle that Nabi ρ took part in was the expedition of Tabuk. On that day, Rasulullaah ρ left Hadhrat Ali τ in Madinah so that he will be with the woman and children and he would defend it and oppose any of the enemies.

However Hadhrat Ali τ cried, because of the enthusiasm he had to go for Jihad in the path of Allaah so that he will fight the enemies of Allaah.

Rasulullaah ρ descended to him and said: "O Ali, Are you not pleased that you in rank with me is like that of Haroun υ to Musa υ except that there is no prophet after me."

This is a great rank, Hadhrat Haroun υ was definitely a Nabi and advisor to his brother Hadhrat Musa Kaleemullah υ. Hadhrat Ali τ's status was like this, but he was not a Nabi like Haroun υ.

Rasulullaah ρ said regarding Hadhrat Ali τ: "He is not loved except by the believer and not hated except by the hypocrite."

He ρ said on another occasion: "(من كانت مولاه فعلى مولاه)". Nabi ρ had great love for Hadhrat Ali τ that is why he ρ got Hadhrat Ali τ married to his most pure daughter, Sayyidah Faatimah Zahraa τ. He ρ said to her on their wedding night: "I definitely left you as a trust by the strongest of the people in Imaan, the most knowledgeable; virtuous of them in character and the bravest of them in soul."

He ρ also said to Hadhrat Faatimah τ: "By Allaah, you are definitely more beloved to me than Ali, but Ali is more honoured by me than you."

Hadhrat Ali τ was the one who treated Rasulullaah ρ in his sickness. Rasulullaah ρ used to lean on him when he used to be transported

from one house to another whilst he ρ was sick. When Nabi ρ passed away no one gave him ghusl/bath, except Hadhrat Ali τ.

He was the one who descended with Nabi ρ in his ρ's grave and buried him, after that his crying and grief severely took him over. (i.e. the loss of Nabi ρ)

Hadhrat Abdullaah ibn Abbas τ was named "Hibrul Ummah" (The learned of the Ummah) because of his abundance of knowledge. He was the one for whom Nabi ρ made dua that Allaah give him understanding in Deen and that He should teach him the interpretation (i.e. of the Qur`aan). All the Sahaabah τ were astonished with the amount of knowledge that he had. Hadhrat Ibn Abbas τ was asked once: "Where is your knowledge with that of Ali ibn Abu Taalib?"

He said: "It is like that of a drop of rain in the great ocean"

In reality Hadhrat Ali τ was such an Aalim (learned man) that he recognized the hidden things of the Qur`aan and its secrets. He also recognized the reasons for its revelation. He memorized the Qur'aan by heart until he said: "Most definitely Allaah has given me an understanding heart and a curios tongue."

He understood everything which he heard from Nabi ρ and he used to ask him ρ regarding everything until he became a great ocean of knowledge. From amongst the ones who recognized Hadhrat Ali τ to be worthy and rightful of the leadership was Hadhrat Umar ibn Khattaab τ who said: "Allaah would have not made me remain in the land had Ali ibn Abu Taalib not been in it."

Perhaps all the people recognized who Hadhrat Umar τ was? Verily he was The Just, Knowledgeable and Intense person in the Deen of Allaah, as well as a person of correct judgment. This was the person

who said, regarding Hadhrat Ali ibn Abu Taalib τ: "Had it not been for Ali, Umar would have been destroyed."

Hadhrat Ali τ became a protector for the empire of Hadhrat Umar τ from being destroyed and falling with the confession of Hadhrat Umar τ himself.

Once, Hadhrat Ali τ was disputing with a Jew regarding some armour. Hadhrat Ali τ claimed that it was his and the Jew also claimed that it was his. They both went to Hadhrat Umar ibn Khattaab τ in order to get a decision.

When they entered, Hadhrat Umar τ said to the Jew: "Sit, O so and so." addressing him by his name. He thereafter turned to Hadhrat Ali τ and said to him: "Sit, O Father of Hasan." The Arab when he addressed him as O Father of Hasan was intending to honour his companion. Thereafter Umar said to Ali: "Is there any proof that this armour is yours?"

He replied: "No"

Hadhrat Umar τ then said to the Jew: "Would you take an oath in Allaah that this is your armour?"

The Jew replied: "Yes" and thereafter he took an oath in Allaah. Hadhrat Umar τ, then decided that the armour belonged to the Jew.

Thereafter the Jew turned away and Hadhrat Ali ibn Abu Taalib τ had remained with some definite signs of anger apparent on his face.

Hadhrat Umar τ then said: "Are you angry because I gave the armour to the Jew?"

Hadhrat Ali τ said: "No O Ameerul Mu`mineen, but I am angry because at the time we entered, you said: Sit O so and so addressing by his name. Thereafter you addressed me as [O Father of Hasan]. Whereas the just thing should have been that you addressed us both by our names."

Hadhrat Umar ibn Khattaab τ became happy with Hadhrat Ali ibn Abu Taalib τ the one who had protected his empire for him and assisted him to establish justice. And why not, he was the son of the Uncle of Rasulullaah ρ and the one who was brought up in the lap of Rasulullaah ρ.

They said regarding him: "Ali was an appropriate arrow from the arrows of Allaah against his ememies and the learned one of this Ummat." Hadhrat Ali τ used to make dua to his Rabb saying: "You being my Rabb has sufficed me in honour, I being Your slave has sufficed me in pride, You are with me like how I love, give me the ability to be like how you love."

After Hadhrat Umar ibn Khattaab τ passed away, the Khilaafat was taken over by Hadhrat Uthmaan ibn Affaan τ. The rebels had surrounded him in his house and prevented him from food and drink. Hadhrat Ali ibn Abu Taalib τ then hastened advising them saying: "Listen to my saying. Verily the Persians, and Romans, whom you captured were enemies. Thereafter you gave them food to eat and water to drink whereas Uthmaan is innocent. He did not do anything to you'll. Give him food to eat and water to drink." The rebels did not listen to him. He then took of his turban and put it in the house of Hadhrat Uthmaan τ so that Hadhrat Uthmaan τ would know that he was present and that he was unable to do anything about the rebels.

Hadhrat Ali τ sent Hadhrat Hasan τ and Hadhrat Husein τ to defend Hadhrat Uthmaan τ, but the sword of corruption had cut off the head

of Hadhrat Uthmaan τ. In the times of evils Hadhrat Ali τ took over the reigns of Khilaafat so that he would become the fourth of the Khulafaa e Raashideen.

He had certainly refused to accept the Khilaafat until the people had compelled him to do so. He then made Kufa the capital city for the Khilaafat. The fighting revolved between him and Hadhrat Muaawiya ibn Abu Sufyaan τ in the battle of Jamal and Siffeen.

Although Hadhrat Ali τ was the Khalifah of the Muslims, he would carry his family's food from the bazaar himself and not allow anyone to carry it for him. He would say: "The breadwinner of the family is more worthy of carrying his food."

Once he and his family had stayed hungry and he did not have any wealth even though he was the Khalifah of the Muslims. He then carried his sword to the bazaar and called out saying: "Who will purchase this sword from me? By Allaah, I had definitely defended Rasulullaah ρ with it" whilst he was wearing a patched cloth moving with it between the Muslims.

Butter and honey came to him so that he would distribute it amongst the Muslims. His daughter Umme Kulsoom then came to him and took from it. He then sent it to the ones who measure/weigh things with accuracy. They then valued the amount to be equivalent to five silver coins. (dirhams)

He sent it to her saying: "Send five silver coins (dirhams) to me.
(فبعث إليها قائلا: ابعثي إلي بخمسة دراهم) And he τ refused that he and the people of his house will eat from the wealth of the Muslims.

In the battle of Siffeen, the army of Hadhrat Ali τ had divided until the group (the Kawaarij) the ones who decided that they will kill Hadhrat Ali τ had been exposed.

One or two days before his death Ali saw Abdur Rahmaan ibn Muljam (he was the one who killed him) and said to him: "What prevents you O most wretched of the people from pledging allegiance to me. By Allaah, the blood will definitely flow from my head and my beard."

The killer was astonished as to how Hadhrat Ali τ knew that he will be the one to soon kill him because he had not informed anyone of this.

Some of the people said to him: "Fear Allaah O Ali, Verily you will die."

اتق الله يا علي فإنك ميت

He replied to them: "Rather, murdered if Allaah wills."

It was just a few days until Hadhrat Ali τ came out for Salaah when Abdur Rahmaan ibn Muljam stabbed him and killed him as a martyr. Islaam had lost such a man who was from amongst the "Ashara Mubashara" (the ten people given glad tidings of Jannah in one sitting). The soul of Hadhrat Ali τ was raised to Allaah (عز و جل) so that it will be joined with his brother and son of his uncle and his Rasul ρ after he strived against falsehood. Hadhrat Ali τ died the death of the martyrs τ.

Beneficial Lessons

1. The love of Allaah (عز و جل) and the Rasul ρ.

2. The believer is great because of his Imaan even though he maybe young in age.

3. Hadhrat Ali ibn Abu Taalib τ is the first youth who accepted Islaam, he was the first one prepared to sacrifice his life in

Islaam, he was one of the “Ashara Mubashara” (the ten people given glad tidings of jannah in one sitting) and the fourth of the Khulafaa e Raashideen.

4. Bravery and valour are from the qualities of the Muslims.

5. The teaching of the Noble Qur`aan and its memorising is from the means of entry into Jannah.

Questions

State whether true of false:

1. Hadhrat Ali ibn Abu Taalib τ was the first of the youth to accept Islaam (true/false).

2. Hadhrat Ali τ married Hadhrat Ayesha τ the daughter of Hadhrat Abu Bakr τ (true/false).

3. Hadhrat Ali ibn Abu Taalib τ was the second Khalif of Islaam (true/false).

4. Hadhrat Ibn Abbas τ used to say: “I am a drop of rain and Ali is an ocean of knowledge” (true/false).

Who was he?

1. He carried the flag on the day of Khaibar and Allaah granted him victory.

2. Hadhrat Ali ibn Abu Taalib τ killed him on the day of Khandaq and he was equal in strength to a thousand men.

3. He said regarding Hadhrat Ali ibn Abu Taalib τ: “Allaah would have not made me remain in the land had Ali ibn Abu Taalib not been in it.”

Complete the following:

Hadhrat Umar ibn Khattaab τ used to say: “Had it not been for _________, __________ would have definitely been destroyed.” Hadhrat Ali τ followed _____________ in every footstep of his until he ascended upon ___________ in Makkah so that he will destroy ____________ from ___________.He made him remain in ____________ on the night of ____________ and cover with his green ___________ .He got him married to his daughter _____________ and gave him the flag on the day of ______________.

Mention all the qualities of Ali ibn Abu Taalib?

Answers

State whether true or false:

1. true
2. false
3. false
4. true

Who was he?

1. Hadhrat Ali ibn Abu Taalib τ.
2. Amr ibn Wud
3. Hadhrat Umar ibn Khattaab τ.

Complete the following:

Hadhrat Ali τ, Hadhrat Umar τ, the Rasul ρ, His shoulder, an idol, copper, Makkah, the Hijrah, with his shawl, Faatimah Az-Zahraa, Day of Khaibar.

The Story of Hadhrat Talhah ibn Ubaidullah τ.

The traders came from every place to the city of Basrah dreaming of abundant profit in their trade. And in the bazaar of Basrah the voices were mixed with each other every one calling out upon his goods so that he will sell it.

From the heart of this crowd, a voice louder than all the other voices came out calling: “O group of traders; is there anyone from amongst you from the people of the Haram? (i.e The house of Allaah, the haram in Makkah)

Everyone looked around them. The voice was from one of the monks of Syria, the ones which their hermitages were spread along the path in that time, a youth from the youth of Makkah answered. He was Hadhrat Tahah ibn Ubaidullah τ.

He said: “I am from the people of the Haram.”

The monk said: “Is the most praised from amongst you exposed?”

Hadhrat Talhah τ said: “Who is this most praised! O my father?”

He said: “The son of Abdullaah ibn Abdul Muttalib. Verily he is the last of the prophets. He will come from the land of the Haram and migrate to such a land in which there is dates and water. Beware O boy, that anyone will precede you to him.”

The monk turned away leaving Hadhrat Talhah ibn Ubaidullah τ pondering about what he had said. It was not long after, that Hadhrat Talhah τ stood up and rode his camel so that he would return quickly to Makkah and investigate the information there. If it was true, no one from the people of the land would precede him to the most praised prophet of Allaah.

Hadhrat Talhah τ did not know that the Messenger of Allaah ρ had definitely been sent and only a little time had passed upon his mission. However the fortunate predestinations had concealed the good behind it for Hadhrat Talhah τ.

Hadhrat Talhah τ was from the Banu Taim and he was a neighbour to Hadhrat Abu Bakr-As Sideeq τ who had already believed in Allaah and His Rasul ρ. Hadhrat Talhah τ reached Makkah and asked about what he had heard since his departure from Makkah.

His people said: “Definitely Muhammad ibn Abdullah has come out from amongst us claiming that he is the last Prophet of the time and definitely Abu Bakr has followed him.”

Hadhrat Talhah τ remembered what the monk had told him, and pondered a little about Muhammad ibn Abdullaah ρ. He ρ was an honest and trustworthy person who would never lie and Hadhrat Abu Bakr τ was a man who was recognised by all of the Quraish for his trustworthiness and beauty of character.

Hadhrat Talhah τ proceeded to the house of Hadhrat Abu Bakr τ and began asking him regarding this new religion and the last Prophet. As Sideeq τ welcomed him with considerable hospitality and began

speaking to him regarding Islaam in a soft and sweet manner. He listened attentively to Hadhrat Abu Bakr τ and Islaam certainly astonished him. Hadhrat Talhah τ did not find any difference between the words of the monk and that of Hadhrat Abu Bakr τ.

As – Sideeq τ perceived that Imaan was glued to heart of Hadhrat Talhah τ and took him to Rasulullaah ρ. In the house of Nabi ρ Hadhrat Talhah τ sat in front of him ρ whilst he ρ was reciting the verses of Allaah from the Qur`aan to him. Hadhrat Talhah τ saw the nur overwhelming him and the tranquillity calming his heart down.

The tears then flowed upon his cheeks whilst he announced: "I testify that there is no Deity besides Allaah and that Muhammad ρ is the Messenger of Allaah."

No one had preceded Hadhrat Talhah τ to Islaam except three persons, and the prophecy of the monk of Basrah had certainly proven to be true.

Hadhrat Talhah τ came out from Rasulullaah ρ's house with the sun of Imaan raised in his heart and the light of the truth spread within him. Islaam had become better for him than the world and whatever it contained and Rasulullaah ρ had become the most beloved of the people in his heart.

The Quraish had learnt of the Islaam of Hadhrat Talhah ibn Ubaidullah At-Taimi τ. However Hadhrat Talhah τ was not a slave who was owned like Bilaal and Khabaab, rather he was an honoured leader/master. This had definitely affected their lives. They then invited him kindly, at first, so that he would leave Islaam and go back to the religion of his people. But he had definitely tasted the sweetness of Imaan and refused to leave Islaam even though it may bring difficulty in his life.

The Quraish did not lapse into silence regarding him. They had commanded the lion of the Quraish (Nawfal ibn Khuwailid) to punish him and Hadhrat Abu Bakr As-Sideeq τ who was with him. He (Nawfal) who was extremely strong stood up and tied Hadhrat Abu Bakr τ and Hadhrat Talhah τ with one rope. He left both of them for the boys/youth and foolish ones to pelt them with stones and punish them. However the words of Imaan came out from both of them. "There is no deity except Allaah and Muhammad is the messenger of Alaah."

When the Quraish became despondent, they left both of them. The punishment they both had received had definitely increased them both in Imaan, strength and firmness.

These two men were named "The two lights" and certainly the Imaan and sacrifice in the path of Allaah had gathered both of them.

For the thirteen years which Islaam flourished in Makkah, the Muslims tasted many types of punishment and harms. However they bore patience upon whatever harm they experienced until Allaah's help came.

Whenever the fire of punishment worsened in Makkah, the flame of Imaan was ignited in the heart and it blazed. In the centre of the darkness of Makkah, the light which was in the hearts of some of the people was rising because they entered the Deen of Allaah. But the punishment had increased day by day because of which Allaah Ta`aala had commanded his Prophet to migrate from Makkah to Madinah.

Abu Talhah (The father of Talhah) looked for Madinah in order to find him, because it was that piece of land in which there were dates and water and he remembered the words of the monk of Basrah and gave glad tidings with the help of Allaah to the Muslims.

When the call was made for Jihaad, Hadhrat Talhah τ then rode his horse as a Mujaahid (one who strives) in the path of Allaah so that he could be in the forefront of the army fighting for the Muslims and opposing the mushrikeen. Before the battle of Badr Nabi ρ sent him with Hadhrat Sa`eed ibn Zaid τ to do the important task of investigating, in order for them to know the number of Musrikeen and the place in which they had gathered. They both had returned to Madinah to find that the help of Allaah had definitely descended upon the Muslims. Nabi ρ had given both of them from the booty as though Hadhrat Talhah τ was present even though he was absent at Badr.

The day of Uhud was Hadhrat Talhah τ's day in truth. Hadhrat Abu Bakr τ, when he recalled what occurred on the day of Uhud he said: "That was Talhah's day", in the battle of Uhud, the assistance of Allaah was an ally for the Muslims in the beginning.

Some of the Muslims from the archers had disobeyed the command of their Rasul ρ and left their places. The Muslims were then exposed and Hadhrat Khaalid bin Waleed τ who was a disbeliever at the time attacked the Muslim army from the rear. The army became confused and fell in its fearful lines. Their victory had then changed to defeat.

The purpose of the mushrikeen was to kill Rasulullaah ρ. The musrikeen then surrounded Rasulullaah ρ intending to kill him.

Hadhrat Talhah τ saw Rasulullaah ρ surrounded by the musrikeen from every side. The blood of Nabi ρ flowed upon his face because the mushrikeen had afflicted him and they were on the verge of killing him.

Hadhrat Talhah τ then entered breaking the rows until he reached Rasulullaah ρ. He began attacking the mushrikeen with his sword.

He was an army alone and the mushrikeen were retreating in front of his shouting, striking and attacking. Hadhrat Abu Bakr τ and Hadhrat Ubaidah ibn Jarraah τ hastened to Rasulullaah ρ in order to wipe the blood from his face and head.

He said to both of them: "(عليكما بصاحبكما فقد أوجب)" it means that Hadhrat Talhah τ was certainly worthy of Jannah. Hadhrat Abu Bakr τ and Hadhrat Talhah τ then carried him ρ during which Hadhrat Talhah τ had fallen on the ground with sixty or more wounds (stabs) in his body.
Hadhrat Abu Ubaidah τ watched Hadhrat Talhah τ and found him without a palm in his hand which the mushrikeen had cut off when he fell near him whilst carrying Rasulullaah ρ away from them.

What a surprise that he was martyr walking on earth so much so that Rasulullaah ρ said: "Who delighted him that he will look at a martyr walking on earth should look at Talhah ibn Ubaidullah."
من سره أن ينظر إلى شهيد يمشي على الأرض إلى فلينظر إلى طلحة ابن عبيد الله

Fom that day Hadhrat Talhah τ was called "The living martyr"

Hadhrat Talhah τ had conformed to Imaan in many ways so much so that he even named his children with the names of the prophets and their mothers viz: Muhammad, Imraan, Musa, Ya`qoob, Isma`eel, Ishaaq, Zakariyya, Yusuf, Yahya and Isaa.

His daughters were named: Maryam, Ayesha and Umme Ishaaq. He also conformed to Imaan in this way that he gave abundant charity and spent in the path of Allaah to such an extent that Nabi ρ named him "Talhah the Good, Talhah the Kind and Talhah the wealthy (الفياض)."

He was extremely wealthy and had spent all of his wealth in the path of Allaah by distributing it to the poor and destitute. His wife

reported regarded him that one day he had spent one hundred thousand dirham (gold coins).

She also reported that once he spent the entire night awake. She then said to him: “What has overcome you O Father of Muhammad?” “How can a person sleep with seven hundred thousand gold coins in his house?”

She said: “Are you from amongst the poor and needy Muslims?”

Hadhrat Talhah τ then stood up and with some of his companions with him placed the wealth in a money bag and distributed it amongst the poor Muslims until only one dirham had remained in his house. This he repeated many times.

However life for the Muslims was not because after the death of Nabi ρ and his two companions Hadhrat Abu Bakr τ and Hadhrat Umar τ. The fire of corruption had ignited to such an extent that Hadhrat Uthmaan ibn Affaan τ was killed as an oppressed martyr. And many of the pious Muslims from the companions of Rasulullaah ρ had followed him after the sword of corruption was removed.

During this corruption Hadhrat Talhah τ was martyred upon which the Muslims had mourned. Hadhrat Ali τ remembered the saying of Nabi ρ that: “Talhah and Zubaur ibn Awwaam are my neighbours in Jannah.”

One of the Muslims stood up saying: “Rasulullaah ρ recited the saying of Allaah: “Among the believers there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). One of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). (Surah Ahzaab: verse 23).” Thereafter Hadhrat Talhah τ entered with two green cloths upon him. Rasulullaah ρ then said: “This person from

them and he indicated towards Talhah. He had joined the believers who were true to the pledge that they vowed to Allaah so that he will be happy in the bountiful gardens (Janaatin Naeem)." Hadhrat Talhah τ passed away in the year 36th year after Hijri after the battle of the camel.

Beneficial Lessons

1. To believe in Allaah Y and have love for Him Y.

2. Hadhrat Talhah τ was from the Ashara Mubasharah (the ten people given glad tidings of Jannah in one sitting).

3. Sacrificing one's self and wealth in the path of Allaah.

4. Love for Nabi ρ and defending him.

Questions

Who was he?

1. He punished Hadhrat Talhah τ and Hadhrat Abu Bakr τ in Makkah.

2. He accompanied Hadhrat Talhah τ in the important task of investigating before the battle of Badr.

3. Hadhrat Talhah τ and Hadhrat Abu Bakr τ carried him on the day of Uhud.

Complete the following:

Hadhrat Talhah τ was named Talhah the__________, Talhah the ___________ and Talhah the ___________ He named his sons with the names of ____________.

His Islaam in Makkah was because he met a monk in ____________ who asked him is _______________sent.

On the day of _____________, ________________ defended Nabi ρ until _________________ was cut off and he was named _________________.

Talhah defended Nabi ρ in his lifetime. How would you defend him after his ρ's death?

Answers

Who was he?

1. Nawfal ibn Khuwailid
2. Saeed ibn Zaid
3. Abu Ubaiah bin Jarraah

Complete the following:

The Good, The Kind, The wealthy
Basrah, Ahmad, Uhud, Talhah, his palm, The living martyr.

The Story of Hadhrat Zubair in Awaam τ.

Whilst Hadhrat Zubair ibn Awaam τ was in his house he heard a voice screaming that Muhammad ibn Abdullah has been killed. He then came out naked holding his sword searching for the killer of Muhammad in order to kill him.

His happiness knew no bounds at the time he met Rasulullaah ρ and found him alive without being afflicted with any harm. Rasulullaah ρ was then astonished at the condition which had overcome Hadhrat Zubair τ.

He ρ said: "What has overcome you O Zubair?

He replied: "I heard that you had been killed O Rasulullaah ρ!"

Rasulullaah ρ then said smiling: "What would you have done O Zubair?"

He said: "I would have soon killed all the people of Makkah."

Rasulullaah ρ became pleased and made dua for him for goodness and for his sword with assistance.

This was the first sword which was withdrawn in the path of Allaah and the first soldier from the soldiers of Islaam. Hadhrat Zubair ibn Awaam ibn Khuwailid τ was the son of the (paternal) aunt of Rasulullaah ρ, Safiyya bint Abdul Muttalib.

Despite his young age being only eight years old at the time he had accepted Islaam in its early days in Makkah. However Imaan did not separate between the young and old, instead Imaan was only granted recognition in the pure hearts.

The practice in Makkah was that whoever believed in Allaah and His Rasul ρ tasted different types of punishment and harm. Hadhrat Zubair τ was the last one who was under the fire of the painful punishment.

His uncle had come to know of his accepting Islaam and then wrapped him in a mat made from tree leaves. He then ignited a fire beneath it. The heavy smoke that rose had almost choked Hadhrat Zubair τ to death. But he never returned to the fire of disbelief after he grazed in he gardens of Imaan. The fire of his uncle was like a shelter of shade which he was enjoying. The light of Imaan was certainly in his heart. He was not concerned with the harm and hardships he was experiencing in the path of Allaah.

The voice of Hadhrat Zubair τ publicly rejected his uncle: “No, By Allaah I will never return to disbelief.”

Hadhrat Zubair τ was firm on his Imaan and continued to oppose the mushrikeen because of it. When the Muslims migrated to Abyssinia, he had migrated with them, the second time except that he could not tolerate separating from Rasulullaah ρ. The craving had overwhelmed him and he then returned to Makkah so that he would join Rasulullaah ρ in his suffering and effort in Makkah.

Hadhrat Zubair τ migrated with the Muslims to Madinah so that he will begin to strive in the path of Allaah opposing the army camp of shirk and disbelief.

Three hundred and seventeen/thirteen men came out to Badr to meet the mushrikeen in the greatest battle in Islaam. The mushrikeen were one thousand in number on that day. That means every Muslim had to fight three men alone, however the Muslim men at that time were equal to one thousand horsemen.

Hadhrat Zubair τ wore a yellow cloak (عباءة) and Rasulullaah ρ put him on the right of the army because he knew of Hadhrat Zubair τ's bravery and strength and Hadhrat Zubair τ was certainly up to the challenge on the day of Badr.

Nabi ρ saw Hadhrat Zubair τ and said to him: "Fight O Zubair"

He replied saying: "I am not Zubair"

Rasulullaah ρ definitely knew that it was an angel who had descended in the form of Hadhrat Zubair τ.

On the day of Uhud, Hadhrat Zubair τ was also from those that stood around Rasulullaah ρ defending him against the mushrikeen. Thereafter Hadhrat Zubair τ and Hadhrat Abu Bakr τ dashed behind the army of the mushrikeen after the battle of Uhud attacking them. The mushrikeen were afraid and had swiftly returned when they had seen Hadhrat Zubair τ, the horseman of Makkah and soldier of Islaam.

As for the battle of trench, the set up in relation to the Muslims was very bad so much so that the men were unable to walk to the empty space out of fear of being killed because of the heavy siege they were under. The situation had worsened at the time the Banu Quraizah from the Jews had broken their pact with Rasulullaah ρ and opened the pathway for the mushrikeen enabling them to enter Madinah.

Rasulullaah ρ then called out to the Muslims: “Who will go and kill the Banu Quraizah?” And due to this atmosphere being filled with fear, none of the Muslims wished to come out and wage war with them. Hadhrat Zubair τ then stood up saying: “I O Rasulullaah ρ will come out.”

Rasulullaah ρ repeated it, but there was no response except from Hadhrat Zubair τ. Nabi ρ then said to him: “May your mother and father be sacrificed for you, Verily for every Nabi there was a companion (i.e. a very close believing companion) and my companion is Zubair.” From that day Hadhrat Zubair τ had become a close campanion of Rasulullaah ρ.

Hadhrat Zubair τ came out to fight the Banu Quraizah. He had then found that his mother Hadhrat Safiyya τ had killed a Jew who was spying on the Muslim woman. Like this the son and his mother were in the service of the deen of Allaah Y.

When Rasulullaah ρ had passed away, Hadhrat Abu Bakr τ had then taken over the reigns of Khilaafat. He was then followed by Hadhrat Umar τ.

Hadhrat Zubair τ was one of the strong soldiers of Islaam standing in the forefront of the conquering armies so that the cities of shirk would be conquered out of hope that its people would enter Islaam and salvaged from the fire of disbelief. Hadhrat Zubair τ walked with his sword harvesting the necks of the mushrikeen. He had conquered two cities of which its people had accepted Islaam in groups.

Yes. It was he who will be remembered on the day of the Banu Quraizah when he shouted out saying: “Today is like the day of Hamzah. He ascended the fortress whilst with Ali ibn Abu Taalib and they both then opened the fortresses of the Jews.” He remained in the place were Hadhrat Hamza ibn Abdul Muttalib τ the paternal

uncle of Rasulullaah ρ and the Lion of Allaah and His Rasul ρ was killed thinking that he will be assisted in doing so until he passed away. When he had entered the battle he remembered it and had fought the mushrikeen like a black lion.

Yes it was he on the day of Yarmouk in the conquering of Syria who shouting alone was like that of a complete army. The enemies of Allaah were then defeated in front of him. They were fleeing like how frightened mice would flee.

From the good fortune of Hadhrat Zubair τ was that he was responsible for the army of Amr ibn Aas which came to conquer Egypt after which Islaam had entered it.

In front of the fortress of Babylon the Muslims had come to a standstill. Their attempts to break down the walls/ rocks of this strong fortress were in vain. The siege was lengthened months until Hadhrat Zubair τ embarked on a marvellous action.

He then said to the persevering Muslims: "Verily I have given my soul to Allaah, and I hope that Allaah will grant victory to the Muslims because of that."

Hadhrat Zubair τ placed a ladder on the wall of the fortress and thereafter ascended upon it and said to his companions: "When you hear my Takbeer then you'll say the Takbeer."

Hadhrat Zubair τ ascended the ladder of the fortress whilst the Muslims followed him. Hadhrat Zubair τ thereafter gave the Takbeer and the Muslims repeated it. Fear had gripped the hearts of the Romans which had lead to their leaving the fortress. Hadhrat Zubair τ had conquered it alone and after that city was conquered, all of Egypt had followed.

The Muslims had definitely recognized the sacrifices and striving of Hadhrat Zubair τ so much so that one of them had said: “I had looked at the chest of Zubair and seen as though there was a resemblance to that of springs which had come about from the wounds of the swords and arrows.”
Hadhrat Zubair τ had desired to become a martyr and die in the path of Allaah. In many battles which he had participated, he carried his soul in his hands, however, throughout the battles of Islaam, Hadhrat Zubair τ was not killed.

Because of the love he had for martyrdom he had named his sons with names of the matyrs. He named his son Abdullaah after Hadhrat Abdullah ibn Jahsh τ the first to be named Ameer ul Mu`mineen. This was because he was the first mutilated martyr who was killed on the day of Uhud.

As for his son Mus`ab, he was amed after Hadhrat Mus`ab ibn Umairτ another martyred in Uhud. He was the first ambassador in Islaam. As for Hamzah, he was named after the “Lion of Allaah and His Rasul” Hadhrat Hamzah ibn Abdul Muttalib τ. The remainder of his children were also named in a similar like this i.e. after the martyrs.
Like Hadhrat Talhah ibn Ubaidullah τ. Hadhrat Zubair τ was also wealthy and generous, and very charitable. He distributed all of his wealth to the needy without leaving anything for himself. Rather he and his wealth were in the path of Allaah.

Hadhrat Talhah τ and Hadhrat Zubair τ lived as brothers for Allaah to this extent that Nabi ρ said: “Talhah and Zubair are my neighbours in Jannah.”
(طلحة و زبير جاراي في الجنة)

After the death of Hadhrat Uthmaan τ, Hadhrat Talhah τ and Hadhrat Zubair τ fought opposing Hadhrat Ali ibn Abi Taalib τ in the Battle of Jamal.

Hadhrat Ali τ came to Hadhrat Zubair τ and said: “O Zubair, Did you not hear the saying of Nabi ρ regarding yourself?”

“Soon you will kill Ali and be an oppressor.”

When Hadhrat Zubair τ heard this, he had remembered the saying of Nabi ρ and he τ and Hadhrat Talhah ibn Ubaidullah τ thereafter withdrew from the battle.

However the perpetrators of corruption had refused except that Hadhrat Zubair τ and Hadhrat Talhah τ were killed. Hadhrat Talhah τ was then killed first. It was whilst Hadhrat Zubair τ was performing Salaah when a man named Ibn Jarmooz had shot and killed him with an arrow.

Ibn Jarmooz then returned to Hadhrat Ali ibn Abu Taalib τ seeking permission to enter when Ali said: “I definitely heard Rasulullaah ρ saying: “Give glad tidings to the person who kills ibn Saffiyya i.e. Zubair with the fire. (Jahannam)”

Hadhrat Ali τ then went so that he could see Hadhrat Zubair τ smeared with his blood as a martyr. Whilst crying Hadhrat Ali τ leaned over and kissed him and said: “A sword By Allaah which frequently defended Rasulullaah ρ”

Close to the body of Hadhrat Talhah τ was that of Hadhrat Zubair τ so that they could travel to their graves together like how they were brothers in the world. The saying of Rasulullaah ρ continued: “Talhah and Zubair will be my neighbours in Jannah (*جاراي في الجنة طلحة و زبير*)”

Hadhrat Zubair τ was also killed in the thirty sixth year after Hijri (36 A.H.)

Beneficial Lessons

1. Love of Allaah and His Rasul ρ.
2. Sacrifices in the path of Allaah with oneself and wealth.
3. Defending Rasulullaah ρ and Islaam.
4. Desire for martyrdom in the path of Allaah.

Questions

State whether true of false:

1. Hadhrat Zubair τ accepted Islaam in Madinah and migrated to Makkah (True/false)
2. Hadhrat Zubair τ migrated to Abyssinia twice (true/false)
3. Hadhrat Zubair τ was the paternal uncle of Rasulullaah (S.A.W.) (true/false)
4. Hadhrat Zubair τ participated in the conquering of Egypt with Hadhrat Arm ibn Al-Aas τ (true/ false)

Give an appropriate title to the story of Zubair ibn Awwaam

Choose the correct answer from the brackets:

1. Hadhrat Zubair ibn Awwaam τ was named :(The flying martyr, The lion of Allaah, The follower/disciple of Rasulullaah ρ)

2. Hadhrat Zubair τ was the first to (be martyred, unsheathe a sword, and die) in Islaam.

3. Hadhrat Talhah τ and (Hadhrat Umar, Ali, Hamzah, Zubair τ) were brothers for the sake of (أخوان في الله) and they both will be neighbours of Rasulullaah ρ in Jannah.

4. Hadhrat Zubair τ and Hadhrat Talhah τ were from amongst the (five, seven, ten people) given glad tidings of Jannah.

Answers

State whether true of false:

1. False
2. True
3. False
4. True

Choose the correct answer from the brackets:

1. The follower/disciple of Rasulullaah ρ.
2. unsheathe a sword.
3. Hadhrat Zubair τ.
4. ten people.

The Story of Hadhrat Abdur Rahmaan ibn Auf τ.

The detachment continued inviting towards Islaam in Makkah even though many of the people were not listening to it. However the Pure God Fearing Hadhrat Abu Bakr As-Sideeq τ carried upon his shoulders responsibility of spreading this new invitation.

He τ searched for men with good character and respectable standing and then presented Islaam to them. When they hurried towards Islaam only one person had preceded them to him.

From amongst those who Hadhrat Abu Bakr τ had presented Islaam, was a young boy who was tall and fair in complexion. He was Hadhrat Abd e Amr ibn Abd e Auf ibn Haarith τ (the slave of Amr the son of the slave of Auf ibn Haarith) from the Banu Zuhrah the maternal uncles of Rasulullaah ρ.

Hadhrat Abd e Amr τ did not hesitate to announce his Islaam. His Islaam had come just two days after Hadhrat Abu Bakr τ had accepted Islaam. When he went to Nabi ρ announcing his Islaam Nabi ρ said to him: "Change your name to Abdur Rahmaan." Hadhrat Abdur Rahmaan τ had the good fortune of having this new name and the obliviousness of his old name was concealed.

Hadhrat Abdur Rahmaan τ had certainly become one of the first to accept Islaam and the seventh of the Asharah Mubasharah (those ten people given glad tidings of jannah in one sitting.)

When Nabi ρ was hiding in the house of Hadhrat Arqam ibn Abi Arqam τ, Hadhrat Abdur Rahmaan ibn Auf τ was one of the visitors of this house receiving the teachings of Islaam and seizing its Shariat (i.e. its revealed law of Islaam). His heart was opened to whatever was revealed from the Qur`aan. He listened to it with his ears and understood it with his heart.
This was done to such an extent that he became one of those who were closely acquainted with Rasulullaah ρ because of his abundance in knowledge, memorisation of the Qur`aan and his being a scribe for revelation when it was revealed upon Rasulullaah ρ and when the harm upon Nabi ρ and the Muslims was intense.

Hadhrat Abdur Rahmaan ibn Auf τ was one of the many who had migrated to Abyssinia fleeing in order to save their religion and searching for justice in the kingdom of Najaashi (Negus). But the heart of Hadhrat Abdur Rahmaan τ could not tolerate the separation from Nabi ρ so he hastily returned receiving the verses of Allaah recited to him, protecting it with his heart and tongue.

Hadhrat Abdur Rahmaan τ had migrated a second time also, only this time it was to Madinah where Rasulullaah ρ had established his empire, the foundation of which was the Qur`aan and the tongue (السنة).

Rasulullaah ρ made brothers between Hadhrat Abdur Rahmaan ibn Auf τ and Hadhrat Sa`d ibn Rabee` τ who was one of the Ansaar who brought Imaan in Allaah and his Rasul ρ.

Hadhrat Sa`d ibn Rabee` τ hurried with Hadhrat Abdur Rahmaan τ to his house as though he had returned earnings and profits and goodness for his family. The Ansaar were people of honour and use to give virtue to others over themselves.

Hadhrat Sa`d τ came with his wealth placed it in the hands of Hadhrat Abdur Rahmaan τ and said to him: “This is my wealth. I have distributed it into two halves. Choose whichever half you wish for yourself.”

He thereafter came with two wives and said: “These are my two wives. Choose one of them. I will divorce her so that you may marry her.”

He thereafter said: “This is my house of two floors. Choose the floor you would like to live in.”

In front of these exuberant offers, Hadhrat Abdur Rahmaan τ smiled and said to Hadhrat Sa`d ibn Rabee` τ: “O my brother, May Allaah bless you in your wealth, your wives and your homes. Show me where the bazaar is.”

Hadhrat Abdur Rahmaan ibn Auf τ came out carrying firewood on his shoulder in order to sell it to the people. He began a life of hard work and together with it the life of imaan in the city of Rasulullaah ρ.

Little time had elapsed after his arrival in the city of Madinah when Rasulullaah ρ had come to know that Hadhrat Abdur Rahmaan bin Auf τ had soon gotten married. Marriage at that time was not easy because he had nothing to give his new wife as mahr and what was he to give as payment for the house in which he was to live in.

Rasulullaah ρ came to Hadhrat Abdur Rahmaan bin Auf τ as a well-wisher and said to him: “You got married O Abdur Rahmaan bin Auf!” It was as though Nabi ρ was asking him regarding the correctness of this news.

Hadhrat Abdur Rahmaan τ replied: “Yes O Rasulullaah ρ, I got married.”

Rasulullaah ρ then said to him: “What did you give as mahr to your wife?”

He replied: “Gold equivalent to the weight of a date pit O Rasulullaah ρ”

Nabi ρ then said to him: “Slaughter an animal, even though it be a sheep for the Muslims. May Allaah bless you in your wealth”

Hadhrat Abdur Rahmaan τ slaughtered this sheep and the dua of Nabi ρ was accepted. Allaah had blessed Hadhrat Abdur Rahmaan τ so much in his wealth that he became one of the richest men of Madinah (May Allaah be pleased with him).

Hadhrat Abdur Rahmaan τ had gathered knowledge about Jihaad (striving in the path of Allaah) and wealth, only a few Sahaabah τ had done this at that time. On the day of Badr, Hadhrat Abdur Rahmaan ibn Auf τ came out in the army of the believers as a Mujaahid (one who strives in the path of Allaah) hoping for one of two things, either victory or martyrdom. His bravery had become manifest as he was cutting the necks of the mushrikeen with his sword until Allaah had fulfilled his promise and assisted the Muslims with his army.

On the day of Uhud, Hadhrat Abdur Rahmaan τ was one of those defending Rasulullaah ρ neighbouring Hadhrat Talhah τ and Hadhrat Zubair τ. Hadhrat Abdur Rahmaan τ was one of those who had remained firm in this battle, i.e. the one in which Rasulullaah ρ was almost killed by the mushrikeen. This he did to such an extent that they found more than twenty spear and sword wounds in his body until his afflcitions rendered his leg lame τ.

Hadhrat Abdur Rahmaan τ had participated in all the battle and campaigns with Nabi ρ. His wealth did not occupy him and his trade had not distracted him from Jihaad or knowledge. Instead it had assisted him in obedience and Jihaad.

When Hadhrat Uthmaan τ had contributed such abundance in wealth that Nabi ρ said: "O Allaah, I am pleased with Uthmaan. Then You become pleased with him." Hadhrat Abdur Rahmaan τ gave half his wealth to Rasulullaah ρ so that he too could prepare an army to fight the mushrikeen by means of it.

Rasulullaah ρ then made dua for him saying: "May Allaah bless you in what you have given. And May Allaah bless you in what you have withheld."

The battle/expedition of Tabuk had become the most famous and virtuous day for Hadhrat Abdur Rahmaan bin Auf τ. On that day, Allaah Ta`aala had commanded his Nabi ρ to come to Tabuk and attack the Romans in their city. The fruits on the trees had ripened and all the Muslims who complained of poverty at that time were preparing its cost in order to sell it. However it was obligatory to obey the command of Allaah.

Hadhrat Abu Bakr τ came with all of his wealth, Hadhrat Umar τ with half and Hadhrat Uthmaan τ had spent whatever wealth he was able to. However all of this was not sufficient to prepare the army to face the difficult challenge of fighting the Romans.

Hadhrat Abdur Rahmaan bin Auf τ then came carrying in a bag which contained two hundred Ouqiyas (i.e. a measurement of weight used in arab countries) of gold and placed it in the lap of Rasulullaah ρ astonishing all the Sahaabah to such an extent that Hadhrat Umar τ

thought that Hadhrat Abdur Rahmaan τ had committed a crime and intended to give this wealth in order to repent for it.

However Allaah Ta`aala had exposed the freedom of Hadhrat Abdur Rahmaan τ and purity of his heart. Nabi ρ then said to him: "What have you left for your family O Abdur Rahmaan?"

He replied: "A lot O Rasulullaah ρ, more than what I have spent."

Nabi ρ then said: "How much have you left for them?"

He said: "I have left Allaah and his Rasul for them."

When the Muslim army had passed Tabuk, Salaah was about to be performed, and Rasulullaah ρ was not present at that time. He had gone to purify himself. Hadhrat Abdur Rahmaan bin Auf τ advanced so that he would perform the Salaah. Rasulullaah ρ then came and read Salaah behind him, after which he said: "You'll have done well, do you'll know that Allaah did not make any Nabi pass away until he had read Salaah behind a pious person from his Ummat (followers)?"

How pious a person was Hadhrat Abdur Rahmaan ibn Auf τ? He gave his wealth in charity, performed Jihaad (i.e.strives) with his sword and the Rasul of Allaah ρ whom Allaah had made the leader of the worlds, read Salaah behind him.

Nabi ρ passed away, however his dua for Hadhrat Abdur Rahmaan τ (i.e. "May Allaah bless you in your wealth") had remained.

Hadhrat Abdur Rahmaan τ continued to profit abundantly in his trade so much so that he had more wealth in his house than what was in the Baitul Maal (Muslim Treasury) altogether. However it was the wealth of a pious man, who gave it as charity to the Muslims and gaining proximity to Allaah by means of it.

Rasulullaah ρ said to his wives `the mothers of the believers' before his death: "None will feel compassion towards you after me except the pious ones." And from amongst these pious people was Hadhrat Abdur Rahmaan ibn Auf τ.

He sold a piece of land for forty thousand dinaars (gold coins) and then distributed the wealth amongst the Banu Zuhra (i.e. his people). He thereafter sent abundant wealth to the "Umahaatul Mu'mineen" (Mothers of the believers) as a compensation for Rasulullaah ρ Hazrat Ayesha τ "Mother of the believers" made dua for him and said: "May Allaah make the son of Auf (i.e. Abdur Rahmaan) drink from the spring of Paradise."

The wealth of Hadhrat Abdur Rahmaan ibn Auf τ had not come as inheritance from someone. He earned it by labouring in trade and his everlasting objective was one: "The wealth earned will be spent in the path of Allaah."

One day there was a loud sound in Madinah and all the people thought that the enemy had attacked Madinah. However, in reality it was the caravan of Hadhrat Abdur Rahmaan ibn Auf τ which had seven hundred camels laden with every type of goods. Madinah was then moved because of that.

It was here that Hadhrat Ayesha τ said: "I had definitely seen Abdur Rahmaan ibn Auf entering Jannah crawling/marching."

Hadhrat Ayesha τ was Saadiqah "the one who never spoke a lie" and the most beloved to Nabi ρ from the people. Hadhrat Abdur Rahmaan τ hastened to give this caravan in charity. He τ said: "Verily I make you my witness that whatever this caravan is carrying and saddled with is for the sake of Allaah عزو جل "

Despite having all this wealth, the world and its beauty did not concern Hadhrat Abdur Rahmaan ibn Auf τ. Instead he used all his wealth in the path of Allaah عز و جل without keeping anything for himself. By means of this, he had obtained the respect of all the Sahaabah such as Hadhrat Abu Bakr τ and Hadhrat Umar τ, who had made him one of the candidates for Khilaafat after their death.

However Hadhrat Abdur Rahmaan τ was self denying regarding Khilaafat and removed himself from it. He was then in charge of the counsel of Muslims until Hadhrat Uthmaan ibn Affaan τ became the Khalifah.

One day whilst Hadhrat Abdur Rahmaan τ was fasting, they came to him with some food consisting of meat and bread. He then looked towards the food and said: "Rasulullaah ρ had passed away in this condition that he and his family were not satiated with bread made from barley, Musab ibn Umair was better than me and he was killed in that state that the cover in which he was enshrouded at the time of burial was such that if you covered his head, then his feet would be exposed, and if you covered his feet, his head would be exposed. Hamzah was better than me and they could not even find anything else besides a cloth to cover him. I fear that Allaah عز و جل is giving us an advance for our good deeds."

Hadhrat Abdur Rahmaan τ thereafter cried and left the food and did not eat it after that, until the longing to meet Allaah, His Rasul and his ρ's companions who had preceded him to Firdous (الفردوس الاعلى).

It was not long before he met Allaah and His Rasul ρ. One day during the twelfth year after Hijrah Hadhrat Abdur Rahmaan τ was laying down on his mattress awaiting the arrival of the messengers of Allaah so that they would remove his soul and that he would be buried next to his companions who preceded him to Jannah. Hadhrat

Abdur Rahmaan τ had also perceived that Jannah had definitely been beautified for him.

He had heard the glad tidings of Allaah being pleased with him from the angels of mercy. His soul was then handed over to Allaah. The Sahaabah τ then came carrying him to his grave and with tears in their eyes and grief in their hearts they made dua for him.

Allaah had freed Hadhrat Abdur Rahmaan τ from fitnah by making him not witness it. He had attained the pureness of the worldly life and joined the procession of the pious in the hereafter.

Beneficial Lessons

1. To believe in Allaah alone without any partners.

2. Brotherhood between Muslims and giving preference to a Muslim over oneself and family.

3. (الأخوة عطاء تقابله عفة بين المؤنين)

4. Hadhrat Abdur Rahmaan τ was from amongst the Asharah Mubasharaah (i.e. the ten people given glad tidings of Jannah in one sitting).

Questions

If you had wealth like that of Abdur Rahmaan ibn Auf, Would you have given it in charity like how he did?

Complete the following:-

Hadhrat Abdur Rahmaan τ was from the Banu ____________ and accepted Islaam upon the hands of ___________ and migrated to ____________ and thereafter to ____________.

_______________ changed the name of Hadhrat Abdur Rahmaan ibn Auf τ from ____________ to Hadhrat Abdur Rahmaan τ.

Hadhrat Abdur Rahmaan τ was the Imam of the Muslims in the Battle of ___________ and Rasulullaah ρ said ______________ and read Salaah behind him.

Whose saying is this:-

1. Slaughter even though it be a sheep and Allaah will bless you.

2. May Allaah make the son of Auf drink from the springs of Jannah.

3. This is my wealth, my house and my two wives. Chose whatever you wish.

Answers

Complete the following:-

(Zuhrah - Hadhrat Abu Bakr As-Sideeq τ - Abyssinia - Madinah) (Rasulullaah ρ - Abd e Amr) (Tabuk - You'll have done well)

Whose saying is this:-

1. Rasulullaah ρ.

2. The mother of the believers Hadhrat Ayesha Sideeqah τ.

3. τ.

4. Hadhrat Sa`d ibn Rabee` τ.

Story of Hadhrat Sa`d ibn Abi Waqaas τ.

“I was the third person to accept Islaam and the first to shoot an arrow in the path of Allaah.”

Like this Hadhrat Sa`d ibn Abi Waqaas τ made us recognize him at first. Verily he was the third person to have accepted Islaam and also the first person to shoot an arrow in the path of Allaah.

Hadhrat Sa`d ibn Abi Waqaas ibn Wuhaib ibn Abd e Manaaf τ lived in the Banu Zuhrah, who were the maternal uncles of Rasulullaah ρ.

Wuhaib was the grandfather of Sa`d. He was also the paternal uncle of Aaminah bint Wahab, the mother of Rasulullaah ρ. The people then recognized Sa`d as the maternal uncle of Rasulullaah ρ and at the time Rasulullaah ρ saw him, he was proud of him because of his bravery, strength and truthfulness of his Imaan. He then said: “This is my (maternal) uncle (فليرني امرؤ خاله). His Islaam had definitely come early.” This was because he recognized Nabi ρ’s goodness, truthfulness and trustworthiness.

Many meetings before Nabi ρ was given prophethood, Nabi ρ had recognized Hadhrat Sa`d τ’s love for fighting and his bravery.

Hadhrat Sa`d τ was infatuated with shooting. He trained himself to become an archer. The Islaam of Hadhrat Sa`d ibn Abi Waqaas τ was extremely easy and there was no difficulty. Instead he hastened to

Islaam and was the third person who accepted Islaam. He used to say: "I definitely stayed seven days and was the third one in Islaam. (لقد مكثت سبعة أيام و لثلث إسلام)."

The conditions that befell Hadhrat Sa`d τ were not much different. When his mother had come to know of his accepting Islaam she became extremely angry and said to him: "O Sa`d, Are you leaving your religion and the religion of your forefathers and following a new religion? By Allaah! I will not eat or drink anything until you return from this religion."

Hadhrat Sa`d τ then said: "By Allaah, I will not leave my religion and nor will I separate from it."

Hadhrat Sa`d τ's mother began fasting accordingly, she new that he loved her and that his heart would burst when he saw her weak and sick.

However Hadhrat Sa`d τ loved Allaah and His Rasul ρ more and said to his mother: "By Allaah, O Mother, if you had seventy lives and you sacrificed every one of those lives, then too I will never leave my religion."

The mother had now known with certainty that her son had changed and would not return to his previous self ever and thus her grief and anger overwhelmed her.

It was then that Allaah had revealed the following verses regarding Hadhrat Sa`d τ in the Qur`aan:

"(وإن جاهداك على أن تشرك بي ما ليس لك به فلا تطعهما و صاحبهما في الدنيا معروفا)"

"And if they (your parents) force you to ascribe such partners to Me, about which you have no knowledge, then do not obey them but

cordially associate with them in this world.” (Surah Luqmaan: verse 15)

As for being the first to shoot an arrow in the path of Allaah, the Muslims were in Makkah reading Salaah softly in the mountain pass in which they were hiding. Some of the mushrikeen saw them and wanted to fight them, Hadhrat Sa`d ibn Abi Waqaas τ then stood and opposed them. He shot one of them and that was the first time blood had flowed in Islaam.

Hadhrat Sa`d τ had also entered and remained in the valley of Abu Taalib with Nabi ρ for three years, so that he may also experience the pangs of hunger. He then ate the leaves of trees until Allaah Y had permitted that this hardship be removed. Thereafter Hadhrat Sa`d τ migrated to Madinah with those who migrated in the path of Allaah.

Hadhrat Umair ibn Abi Waqaas τ migrated with his brother to Madinah when a call for Jihaad (to fight in the path of Allaah) was made. Hadhrat Sa`d τ came out carrying his sword and spear and he was not more than twenty years old at that time.

As for Hadhrat Umair τ, he was still small in age and had not exceeded thirteen or fourteen years. From amongst the habits of Rasulullaah ρ was that he would look at his army and then return those youth who were without strength and unable to fight.

Rasulullaah ρ saw Hadhrat Umair τ trying to conceal himself so that Nabi ρ would not reject him making him unable to fight with the Muslims. Nabi ρ saw him and told him to return. Hadhrat Umair τ cried until Nabi ρ had pity on him and included him in the army of Badr. He τ stood close to Hadhrat Sa`d τ fighting/striving in the path of Allaah.

The dust had made fourteen martyrs from the Muslims manifest, the youngest of them being Hadhrat Umair ibn Abi Waqaas τ. Hadhrat Sa`d τ returned crying upon the death of his brother, carrying victory in one hand and his brother in the other.

The life of Jihaad passed swiftly moving the Muslims from one battle to another.
Someone came and the archers had disobeyed Nabi ρ and they left their positions. The mushrikeen (polytheists) attacked the Muslim army until they reached Rasulullaah ρ with whom only a small group of Sahaabah τ remained. From amongst them was Hadhrat Sa`d ibn Abi Waqaas τ. Nabi ρ saw him and then said to him: "Oppose them- i.e. Ward off the musrikeen."

Hadhrat Sa`d τ said: "How can I do that alone?" He thereafter drew an arrow from his quiver and shot a man from the mushrikeen with it killing him. He took out another arrow and killed another mushrik with it. Like this he had killed a large number of mushrikeen. Hadhrat Sa`d τ then took this arrow and said: "This is a blessed arrow." He never ever participated in any war without this arrow until he τ had passed away.

During the day of mourning, Umme Aiman came to give the wounded in the battlefield, water to drink. A Kaafir (disbeliever) shot her with an arrow. She then fell and her private part was exposed. He then laughed at her. Rasulullaah ρ then took an arrow and said to Hadhrat Sa`d τ: "Shoot, May my mother and father be ransomed for you!"

Like this, Rasulullaah ρ had gathered Hadhrat Sa`d τ between his father and mother. This privilege was not given to any of the other Sahaabah τ (companions of the prophet ρ) except Hadhrat Sa`d τ.

When Hadhrat Sa`d τ shot this arrow, it had afflicted the kaafir (disbeliever) in his neck and killed him. Rasulullaah ρ then laughed and said: “Sa`d took revenge on behalf of her, and Allaah had accepted his claim.”

The weapons of Hadhrat Sa`d τ which were in every battle of his became known as the “Blessed Arrows” and “The Accepted Supplication”. Hadhrat Sa`d τ continued to remember the saying of Nabi ρ: “Make pleasant your dining room O Sa`d, the invitation will be answered.”

He remembered another invitation: “O Allaah direct his shot and accept his call.” Allaah had answered the dua of his Nabi ρ and Hadhrat Sa`d τ became the best marksman and a person whose dua’s were accepted.

As for the guided shot, and the appropriate arrow, it was certainly apparent in those battles of Islaam in which Hadhrat Sa`d τ embarked, opposing the large armies of the mushrikeen leading the Muslims in the victories of Persia, spreading Islaam in its lands.

Before the famous battle in the land of Persia, against the (Spaniards), The Persians had gathered a large gathering to fight the Muslims.

Hadhrat Umar ibn Khattaab τ, the Ameerul Mu`mineen at the time intended to come out himself to meet the knight and lead the Muslim army, however Hadhrat Ali ibn Abu Taalib τ convinced him to refrain from this idea.

There was no other man more suited for this difficult task who was strong in his Imaan as well as physically. It was here that Hadhrat Abdur Rahmaan ibn Auf τ said to Hadhrat Umar τ: “Here you have the Lion’s claw in the form of Sa`d ibn Abi Waqaas (إليك الأسد في براثنه سعد

ابن ابي وقاس) (i.e. like how the claw assists a lion, so too, will Sa`d assist us)"

Hadhrat Umar τ looked and saw Hadhrat Sa`d τ, who became the Lion that was entrusted with this difficult task.

He then appointed him to lead the army and said to him: "O Sa`d, That it be said: "The maternal uncle of Rasulullaah ρ", "The Companion of Rasulullaah ρ" should definitely not mislead you from Allaah. Because Verily Allaah (*عز و جلّ*) eradicate evil with evil, but He eradicates evil with good, O Sa`d… Verily Allaah, There is no link between Him and between anyone except obedience…"

Hadhrat Sa`d ibn Abi Waqaas τ came out as a Lion for Allaah and His Rasul ρ, leading the Muslims in a crucial battle in Spain. (*القادسية*).

Here Allaah had extinguished the fire of the fire-worshippers and purified the land of Persia from impurity by means of Hadhrat Sa`d τ. He made the place of fire worship into a Musjid in which Allaah (*عز و جلّ*) will be worshipped and the (cities) including the capital city of Persia fell into the hands of the Muslims and Allaah had strengthened his army.

ورغم أن سعداً كان يعاني من الآلام وقتها إلا أنه تحامل على نفسه ، و قاد المسلمين إلى نصر الله الموعود ، و هم يرددون:"حسبنا الله و نعم الوكيل"

Although Hadhrat Sa`d τ liberated it from its painful time except that he plucked up the courage and lead the Muslims to the promised assistance of Allaah. And they were repeating*: "حسبنا الله و نعم الوكيل"*

Hadhrat Sa`d τ and the Muslims travelled on the shores/banks (*مياه الدجلة*) of the Tigress river until they crossed towards the mushrikeen and killed the Persians completely. There leader was none other than

the person with the guided shot and appropriate arrow (صاحب السهم الصائب و الرمية السديدة).

Regarding the dua which was accepted, it was a second weapon which Hadhrat Sa`d τ used to oppose the enemies of Allaah.

The doors of the sky were certainly opened for the duas of Hadhrat Sa`d τ. Allaah had answered him when he called and asked of Him.

Hadhrat Sa`d τ got a small girl when he was old, because there was a period of time in which Hadhrat Sa`d τ had become so sick and weak that he was close to death rendering him unable to have a child. However Hadhrat Sa`d τ made dua to Allaah and said: "O my Rabb, Verily I have small offsprings. Lengthen my life until they mature." Allaah Ta`aala then increased Sa`d's life by another twenty years until his children became old.

One day, one of the people said something evil regarding Hadhrat Ali τ, Hadhrat Talhah τ and Hadhrat Zubair τ. Hadhrat Sa`d τ then prevented him from saying that. The man did not stop and repeated what he had said.

Hadhrat Sa`d τ then said: "Stop, otherwise I will make dua against you"

The man then said in mockery: "As if you are a Nabi, soon your dua will be answered?"

Hadhrat Sa`d τ then stood up made whudhu, performed two rakaats Salaah and made dua against this man. It was not even a few moments until the man became an example and sign which for Hadhrat Sa`d τ was a confirmation that verily Allaah had definitely accepted his dua.

An exceptionally strong she-camel came out, as though it was searching for the man who Hadhrat Sa`d τ had made dua against. When it saw him, it kicked him with its hooves until he fell to the ground and continued to do so without any regret until he had passed away.

Many blessings of the world did not remain after the death of Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ and Hadhrat Ali τ. The Muslims that remained were fighting each other.

Hadhrat Sa`d τ had kept away from corruption and did not fight with Hadhrat Ali τ or Hadhrat Mu`aawiya τ. He preferred to remain in Madinah, far from this corruption/test and remained as a governor of it.

His day, the one in which he died, had come. He said to his children: "I have a woollen cloth with which I met the mushrikeen in Badr and I intend to meet Allaah in it. So when I pass away, enshroud me in it."

One morning during the fifty fifth year after Hijrah, the Muslims announced the death of Hadhrat Sa`d τ. They buried him in his grave in Baqi close to the companions of Nabi ρ. The Ummahaatul Mu`mineen (i.e. Mothers of the believers) read Salaah upon him and cried a lot (i.e. over his death). The person who was the guided marksman and the one whose duas were answered had passed away. Hence he was going towards the gardens of Allaah, His pleasure, and His forgiveness. The words of Rasulullaah ρ remained:
"Shoot Sa`d, May my father and mother be ransomed for you."

Beneficial Lessons

1. Belief in Allaah Ta`aala , His love, and the desire for martyrdom in His path.

2. Bravery and Courage is from amongst the qualities of a believer.

3. The love of Allaah Ta`aala for the person with good food and His acceptance of the invitation from him.

4. Hadhrat Sa`d ibn Abi Waqaas τ is from the Asharah Mubasharah (those ten people given glad tidings of Jannah in one sitting).

Questions

Mention the exact saying which this sentence indicates towards

1. Rasulullaah ρ ransomed Hadhrat Sa`d ibn Abi Waqaas τ with his father and mother.

2. Such an invitation which Rasulullaah ρ urged Hadhrat Sa`d τ to make that the one who accepts this invitation will be the one who chooses the appropriate arrow.

(دعوة دعاها رسول الله لسعد بأن يكون مجاب الدعوة ، صائب السهم)

3. A statement in which Hadhrat Abdur Rahmaan ibn Auf τ mentioned to Hadhrat Umar τ declaring the strength of Hadhrat Sa`d τ.

Choose the correct answer from the brackets

1. Hadhrat Sa`d ibn Abi Waqaas τ lead the Muslims in the battle of (Yarmouk, Qaadisiyya, Ajnaadeen).

2. … (Hadhrat Umar τ/ Hadhrat Amr τ/ Hadhrat Umair τ) was a friend of Hadhrat Sa`d ibn Abi Waqaas τ and was martyred in the battle of Badr.

3. Nabi ρ said to Hadhrat Sa`d τ: "O Allaah, Answer the invitation of Hadhrat Sa`d τ and guide his …(his punch, his smile, his arrow).

4. Hadhrat Sa`d ibn Abi Waqaas τ was the (fisrt, third, tenth) person to become a Muslim.

If you could change the title of Sa`d ibn Abi Waqaas, What would it be?

Answers

Mention the exact saying which this sentence indicates towards

1. "Shoot Sa`d, May my father and mother be ransomed for you."

2. "O Allaah, Accept his invitation and guide his arrow" (اللهمّ أجب دعوته و سدد رميته)

3. "Here you have the Lion's claw… (إليك الأسد في براثنه) "

Choose the correct answer from the brackets

1. Qaadisiyya.
2. Hadhrat Umair τ.
3. His arrow.
4. The Third.

The Story of Hadhrat Sa`eed ibn Zaid τ.

وأسلمت وجهي لمن أسلمت له الأرض تحمل صخرا ثقالا [1]

دحاها فلما استوت شدها سواءً و أرسى عليها الحبالا [2]

وأسلمت وجهي لمن أسلمت له المزن تحمل عذبا زلالاً [3]

إذا هي سيقت إلى بلدة أطاعت فصبت عليه ا سجالاً [4]

(بهذه الأبيات)
With these couplets Hadhrat Zaid ibn Amr ibn Nufail τ sang and implored.
(بهذه الأبيات كان [زيد بن عمرو بن نفيل] يترنم ، و ينشدها)

Whilst looking at the Ka`bah he said to Allaah Ta`aala: "I am present O my Rabb, I am present in reality (حقا حقا)"

Hadhrat Zaid ibn Amr ibn Nufail τ was the son of the uncle of Hadhrat Umar ibn Khattaab τ (i.e. cousin), who lived before Islaam and the prophethood of Nabi ρ. He was guided to Allaah Ta`aala by his sound character. He did not worship idols nor did he sacrifice anything for it like how the other mushrikeen did in Makkah.

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[1] أسلم وجهه لله تعالى وآمن به كما آمنت الأرض و صخورها الثقيلة

[2] جعل الأرض كالدحية أي البيضة ، و سواها ، وجعل الجبال فيها أوتاداً

[3] أسلم وجهه لله الذي سخر السحاب تحمل الماء العذب

[4] إذا ذهبت السحاب إلى بلد ، أمطرت عليها مطراً شديداً

He used to say to the people of Makkah: "O assembly of the Quraish, Allaah has sent upon you the rain of the skies, He has made the crops grow for you, and created the sheep for you. Thereafter you all are slaughtering it for besides Him. How is this possible?"

Khattaab ibn Amr ibn Nufail then stood up and struck him on his face and said to him: "May evil befall you, we have bore enough patience over you. "

He thereafter punished him severely so much so that Hadhrat Zaid τ came out from Makkah and only returned secretly out of fear of his uncle Khattaab, the father of Hadhrat Umar τ.

In Makkah Hadhrat Zaid ibn Amr τ gathered with Waraqah bin Naufal, Abdullah bin Jahsh, his mother Umaimah bint ul Haarith, the paternal aunt of Rasulullaah ρ and Uthmaan ibn al Huwairith.

Hadhrat Zaid τ then said to them: "By Allaah, You'll know that your people have erred, regarding the religion of Ibrahim υ. How are you'll wandering around stones which cannot hear, see, harm nor benefit? O people! Examine the religion for yourselves. You will find that you are not upon anything."

They split up in the cities searching for the correct religion. Waraqah bin Naufal embraced Christianity, Abdullah ibn Jahsh and Uthmaan ibn Huwairith they continued upon their search until Islaam had come. Hadhrat Abdullah τ brought Imaan until he was martyred at Uhud and named "The mutilated martyr"

Hadhrat Zaid ibn Amr τ had gone to Syria to search had remained upon the religion of Ibrahim υ until he met a rabbi` from amongst those in Syria. He thereafter narrated his story to him after which then Rabbi` said: "Verily you are searching for a religion which does not exist, however, return to Makkah. Verily Allaah will soon send a

person to you'll who will revive the religion of Ibrahim υ. Go, believe in him and follow him."

Whilst he was on the way to Makkah, Rasulullaah ρ was sent (i.e. he was given prophethood). Hadhrat Zaid τ did not know that Rasulullaah ρ had been sent and was killed by some non-arabs before he could bring Imaan.

When they mentioned this to Nabi ρ, He ρ said regarding Hadhrat Zaid τ: "(إنه يبعث أمة وحده يوم القيامة) "Verily he alone will be sent as a nation on the day of Qiyaamah"

In his last few breaths he generously said: "O Allaah, Verily you have deprived me of this good. Do not deprive my son (Sa`eed) from it."

The invitation of Hadhrat Zaid τ continued through the skies and the earth until his son Hadhrat Sa`eed τ one day in Makkah came to know of the message of Rasulullaah ρ after which he and his wife Hadhrat Faatimah bint Khattab τ (i.e. the sister of Hadhrat Umar ibn Khattab τ) then brought Imaan in him.

Their accepting of Islaam was during its initial stages, before Rasulullaah ρ entered the house of Arqam ibn Abi Al-Arqam. Hadhrat Sa`eed τ continued to conceal his Imaan bearing patience upon the harm of his people so much so that he was not driven out of Makkah like how his father was driven out before. When Hadhrat Umar τ came to know that he had accepted Islaam, he intended to kill him and hit him until he made his face bleed.

But the patience of Hadhrat Sa`eed τ had become the means of Hadhrat Umar τ accepting Islaam (like how it was mentioned in the Story of Hadhrat Umar τ)

Hadhrat Sa`eed τ migrated to Madinah with his wife Hadhrat Faatimah τ before the battle of Badr, he was chosen by Nabi ρ to go with Hadhrat Talhah ibn Ubaidullah τ in order to spy on the mushrikeen, to find out their numbers and movements. Because of this, Hadhrat Sa`eed τ did not participate in the battle of Badr, however Nabi ρ had given him a portion from the booty of the battle as though he was present in it and witnessed it.

Thereafter Hadhrat Sa`eed τ had participated in the remaining battles with Rasulullaah ρ fighting with his sword and believing whole-heartedly so much so that one day he was with Rasulullaah ρ on Mount Hirah together with some of the other Sahaabah τ which then trembled.

Nabi ρ then said: "Stay firm O Mountain! Verily there is not upon you except a Nabi, or Sideeq or Shaheed (Martyr)."

When the people ask Hadhrat Sa`eed τ who was with him, he said: "Abu Bakr, Umar, Uthmaan, Ali, Zubair, Talhah, Abdur Rahmaan ibn Auf and Sa`d ibn Maalik. And Rasulullaah ρ said: "Sa`eed ibn Zubair is/ will be in Jannah"

Hadhrat Sa`eed τ then become one of the ten people to be given glad tidings in Jannah (May Allaah be pleased with him). He continued upon his pact with Rasulullaah ρ to fight the mushrikeen in Persia so much so that Allaah had extinguished by means of him and his companions the fire of the (المجوس) and the people of Persia had believed in Allaah Ta`aala.

When the victories were concluded in the land of Persia, Hadhrat Sa`eed τ did not rest, instead he carried his sword and goods to another land in which the Muslims were fighting. This time it was the land of Syria. During the interval of the battle between the Muslims and Romans (i.e. the battle of Yarmouk), the revenge of the Romans

was close because of their large numbers comparatively to that of the Muslims.

Regarding the defeat of the Romans it was due to their worry that Syria will fall completely in the hands of the Muslims that two new groups were prepared for this battle.

A Roman army, one hundred thousand men strong had come to face the Muslim army which had only twenty four thousand men. The two armies had seen one another. Two monks and priests came carrying their crosses and raising their voices with the prayers. Fear had then come in the hearts of the Muslims at the time the Roman army repeated these prayers.

Their voices were like that of a mountain at the time it moves from its place. The leader of the Muslims Abu Ubaidah ibn Jarraah stood up and addressing the Muslims:

"O servants of Allaah! Assist Allaah and He will assist you'll and strengthen you'lls fearlessness. Be patient, because verily patience is the protection from kufr (disbelief) and contentment with the Rabb…. Adhere to the silence until I command you'll. And remember Allaah (عز و جلّ)."

From amongst the rows of Muslims a man came out and said to Hadhrat Abu Ubaidah τ: "O Abu Ubaidah! Verily I am going for martyrdom now and have come out for these warriors. Is there any message you have been sent with from Rasulullaah (S.A.W.)? (هل لك من رسالة تبعثها إلى رسول الله؟)"

Hadhrat Abu Ubaidah τ then said: "Yes, I will read it (أقرئه منا السلام) from us is peace, and he said to him: Verily we have found the promise of our Rabb to be true"

Here Hadhrat Sa`eed ibn Zaid τ says: “ Then when I saw this man ride his horse, unsheathe his sword and advance to the enemies of Allaah and fight them until his shoulders were reclining on the ground and one of the roman horsemen had threw two spears. Allaah thereafter removed the fear which was in my heart and I entered the enemy lines and fought them until Allaah Ta`aala had granted us victory.” Hadhrat Abu Ubaidah τ had known well that the Imaan of Hadhrat Sa`eed τ was true.

(فأسند إليه فتح دمشق ثم جعله واليا عليها و مضى الجميع إلى الله ، وبقي سعيد بن زيد حتى عصر بني أمية)

In the time of the dynasty of the Umayyad, Hadhrat Sa`eed ibn Zaid τ lived crying over the companions of Rasulullaah ρ which had passed away before him and remained to witness the corruption and entry of the world and its beauty in the lives of the Muslims. He then preferred to return to Madinah and stay there, were the governor there at that time was Hadhrat Marana ibn Hakam ibn Aas τ.

A woman named Urwa bint Aus came out and said: “Verily Sa`eed ibn Zaid stole from my land. And has entered it in his,” that grieved Hadhrat Sa`eed ibn Zaid τ the companion of Rasulullaah ρ and one of the Asharah Mubasharah with Jannah.

He then said: “O Allaah, if she is a liar, remove her sight and make her die in her land.”

The rain descended from the skies between the limit which the woman claimed that Hadhrat Sa`eed τ had exceeded. Thereafter she became blind and only it was only a few days later when she fell in a pit in her land and died.

Allaah had answered the dua of the oppressed Hadhrat Sa`eed ibn Zaid τ and the false claim and slander.

One morning, during the Khilaafat of Hadhrat Mu`aawiya ibn Abu Sufyaan τ; in the 50th year after hijrah (50 A.H.), the people of Madinah were alarmed with the announcement of the death of Hadhrat Sa`eed ibn Zaid τ. Hadhrat Sa`d ibn Abi Waqaas τ and Hadhrat Abdullah ibn Umar τ buried him. (فسلام عليه في الآخرين)

Beneficial Lessons

1. Remaining on good deeds is for the foundation of the death of the ancestors/fathers (بقاء العمل للأنبياء بعد موت الآباء).

2. The supplication of the oppressed is answered.

3. Belief in Allaah Ta`aala and the section regarding all of what we do as Muslims.

Questions

Mention an incident which astonished you in the life of Hadhrat Sa`eed ibn Zaid τ?

The elevation (عائلة) of Hadhrat Sa`eed ibn Zaid τ had definitely saved many. Mention four from amongst them:

Mention five from the ten (i.e. Asharah Mubasharah) given glad tidings with Jannah

Answers

Mention five from the ten (i.e. Asharah Mubasharah) given glad tidings with Jannah

(Hadhrat Abu Bakr τ, Hadhrat Umar τ, Hadhrat Uthmaan τ, Hadhrat Ali τ, Hadhrat Sa`eed ibn Zaid τ)

The elevation (عائلة) of Hadhrat Sa`eed ibn Zaid τ had definitely saved many. Mention four from amongst them:

1. Hadhrat Zaid ibn Amr ibn Nufail τ.

2. Hadhrat Faatimah bint Khattaab τ.
3. Hadhrat Umar ibn Khattab τ.
4. Hadhrat Zaid ibn Khattaab τ.

The Story of Hadhrat Abu Ubaidah ibn Jarraah τ.

Hadhrat Mu`aaz ibn Jabal τ stood after the death of Hadhrat Abu Ubaidah ibn Jarraah τ and said to the people: "O people: Verily you'll are bereaving such a man, By Allaah, I do not know whether I will see a man more free at heart, more distant from malice (i.e. he never had malice for anyone), more severe in love for the end result, and nor a greater well wisher for the people around him. So seek mercy for him, Allaah will have mercy on you'll."
Once Hadhrat Umar ibn Khattaab τ sat with his companions and said to them: "Be grateful"

A man then said: "I will be grateful if this house/room was filled with gold and it belonged to me which I will spend it in the path of Allaah (عز و جلّ)."

Hadhrat Umar τ then said: "Be grateful"

A man then said: "I will be grateful if this house/room was filled with lots of pearls and crysolite which I will spend in the path of Allaah (عز و جلّ)."

Hadhrat Umar τ again said: "Be grateful"

They then replied: "Inform us O Ameerul Mu`mineen"

Umar said: "I will be grateful if this house/room was filled with men the likeness of Abu Ubaidah bin Jarraah."

Who is this man whom Hadhrat Mu`aaz τ praised? Who is this man who Hadhrat Umar τ would have been grateful if the house/room was filled with men like him?

Verily he was Hadhrat Aamir ibn Abdullah ibn Jarraah τ, and his agnomen was (Abu Ubaidah) one of the Asharah Mubasharah (the then people given glad tidings) with Jannah and loyal servants of Islaam.

He had accepted Islaam the following year after the Islaam of Hadhrat Abu Bakr τ and was also one of those who accepted Islaam at the hands of Hadhrat Abu Bakr τ. Like the remainder of his brothers who had accepted Islaam, Hadhrat Abu Ubaidah τ tolerated the punishment in Makkah bearing patience happily that the harm did not turn him away from the religion/deen of Allaah, instead the punishment had increased his belief in Allaah and following of the Rasul ρ.

He was also one of the muhaajireen who migrated to Abyssinia during the send migration. However, he did not find what he had hoped for there; because he lived safe with his Deen accept that he was deprived of the sight of Nabi ρ. Then when his goods were little he returned to Makkah sharing with his brothers during the days of punishment, as if the punishment had been cooled and alleviated from them in Makkah altogether.

The revelation of Allaah descended commanding Nabi ρ to migrate from Makkah to Madinah, Hadhrat Abu Ubaidah τ then departed from his house and fled with his Deen so that he would join a group of believers in Madinah and Madinah's Imaan will remain. The believers in Madinah remained at peace until Madinah had become the centre/powerhouse of Imaan and the believers were equal.
ويسكن الإيمان المدينة ، و يسكن المؤمنين المدينة حتى كانت المدينة دار الإيمان و المؤمنين سويا

The sword of Hadhrat Abu Ubaidah ibn Jarraah τ, was the sword of the believer who did not raise it accept in the face of the kuffaar at the time of Ya`boon against disbelief, corruption and disobedience,
لا يرفعه إلا في وجه الكفر حين يأبون إلا الكفر و الفسوق والعصيان
However, the sword of Hadhrat Abu Ubaidah ibn Jarraah τ was of a special kind.

Everyone in the Arabian Peninsula knew the strength and power of his sword. They use to avoid him out of fear of death under its edge. None of the people imagined that the sword of Hadhrat Abu Ubaidah τ would soon harvest/reap the neck of his father. Yes, Hadhrat Abu Ubaidah τ definitely killed his father, but how?

Abdullah ibn Jarraah the father of Hadhrat Abu Ubaidah τ was a disbelieving man who had punished and harmed the Muslims a lot. Until Hadhrat Abu Ubaidah τ the Muslims migrated to Madinah.

Makkah had come with its men intending to fight Islaam. The meeting was then in Badr, and in the Muslim camp Hadhrat Abu Ubaidah ibn Jarraah τ stood behind a flag (لا اله الا الله)

As for Abdullah he was lost. He stood in the camp of disbelief under the flag of the idols and disbelief. Abdullah attacked the army of the Muslims with voracity. Hadhrat Abu Ubaidah τ had seen his father. He then hid from him. However, the man returned to attack a second time. Whenever Hadhrat Abu Ubaidah τ attempted to avoid his father, his father opposed him intending to kill him and had killed many men from the Muslims.

Here thoughts entered the heart of Hadhrat Abu Ubaidah τ. Who must he help? Allaah or his father.

The answer came quickly: "Allaah." Hadhrat Abu Ubaidah τ struck his father and killed him whilst he was a kaafir (disbeliever)

associating partners with Allaah and he ended his lineage with his son on the day his son chose Imaan and had abandoned him.

Hadhrat Abu Ubaidah τ continued to be grieved until Allaah Ta`aala revealed:
لا تجد قوما يؤمنون بالله واليوم الآخر من حادّ الله ورسوله ولو كانوا آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم أولئك كتب في قلوبهم إيمان و أيّدهم بروح منه ويدخلهم جنّات تجري من تحتها الانهار خالدين فيها رضي الله عنهم ورضوا عنه اولئك حزب الله ألا إن حزب الله هم المفلحون

"You will not find people who believe in Allaah and the last day befriending those who oppose Allaah and His Rasul ρ even though they (those who oppose Allaah and His Rasul ρ) are their fathers, their sons, their brothers or their families. These (mu`minen who disassociate from their relatives who oppose Allaah and Rasulullaah ρ are the people in whose hearts Allaah has written (entrenched and strengthened) Imaan and whom Allaah assists with His mercy (with spiritual life). Allaah shall enter them into Jannat beneath which rivers flow where they shall live forever. Allaah is pleased with them and they are pleased with Him. They are the group of Allaah. Behold! The group of Allaah shall be the only successful ones. (This verse refers specifically to the Sahaabah τ and then to all other Mu`minen) Surah Mujaadalah, verse: 22)

In the battle of Uhud the mushrikeen had surrounded Rasulullaah ρ intending to kill him and be redeemed from him. Rasulullaah ρ was afflicted after the removal and separation of the Muslims to such an extent that an incisor of Rasulullaah ρ was shattered and his head was fractured.

One of the mushrikeen named Ibn Qam`a came close and then struck Rasulullaah ρ with his sword making the two links from the armour of Rasulullaah ρ enter/pierce his cheeks.

Hadhrat Abu Bakr τ and Hadhrat Abu Ubaidah τ approached with Hadhrat Abu Bakr τ intending to extract the links from the cheeks of Rasulullaah ρ, however Hadhrat Abu Ubaidah τ intended that this noble act with Rasulullaah ρ be left to him and then said: "I take an oath in Allaah upon you that you leave this task to me."
(أقسم بالله عليك أن تترك هذا الامر لي)

With the two middle incisors Hadhrat Abu Ubaidah τ had extracted the two links from the cheeks of Rasulullaah ρ. His two middle incisors then fell out and
(فأصابه الهتم حتى صار كما قال عنه أبو بكر رضي الله عنه: كان أبو عبيدة أحسن الناس هتما)

Rasulullaah ρ had loved Hadhrat Abu Ubaidah ρ so much that he said: "Verily for every nation is a trustworthy/reliable person, and our trustworthy/reliable person O ummat is Abu Ubaidah ibn Jarraah"

Once a delegation from Yemen had arrived and asked Rasulullaah ρ for such a person who will teach them the Qur`aan and Sunnat. Nabi ρ had then sent Hadhrat Abu Ubaidah ibn Jarraah τ with them. He took his hand saying: "This is the trustworthy/reliable one of this Ummah."

In one of the story from the incredible stories of Hadhrat Abu Ubaidah τ, it is narrated that Rasulullaah ρ sent him before the treaty of Hudaibiyah in order to oppose the delegation of the Quraish. He was made the leader of the Muslims from amongst which there were three hundred sahaabah.

During the battle, the Sahaabah were afflicted with severe hunger so much so that they began to eat the leaves of trees which had fallen when they shook the tree. The army was then named: "The army of leaves". Nothing had remained for the army except those dates which they had with them. Hadhrat Abu Ubaidah τ used to then give

the men one date per day which the men use to suck and then drink water after doing so. And it use to suffice them till the night. (فتكفيه إلى الليل)

Allaah was kind to the Muslims at the time they were in severe hunger. The sea had hurled out a mammal called a sperm whale which is a type of whale from which (ambergris) عنبر is extracted.

The Muslims took it and benefited from its meat and rubbed their bodies with its oil. They then enjoyed gathered after there hunger. When they returned to Rasulullaah ρ they mentioned the incident of the whale to him.

He the said to them: "It is sustenance which Allaah has taken out for you'll. Is there anything left from its meat by you'll?"

Hadhrat Abu Ubaidah τ took out the meat of the whale which Rasulullaah ρ and his companions then ate. And like this, the hunger of the Sahaabah from the detachment of the people of Madinah was satiated by the sustenance of Allaah (عزّ و جل).

After the death of Rasulullaah ρ the sword of Hadhrat Abu Ubaidah τ was in the service of Islaam. He was a commander of the Muslim army in the victories of Syria. Rather he was the commander of the army in Yarmouk (Jordan) which put an end to the existence of the Romans in Syria (Shaam) and returned Baitul Muqaddas to the kingdom of the Muslims.
وولاه عمر حكم الشام فكان واليا عليها

Hadhrat Umar τ intended to examine his friend "the trustworthy one of this Ummah" and companion of Rasulullaah ρ so he went to Syria. All the people came out to meet him, however Hadhrat Abu Ubaidah τ was not with them.

Hadhrat Umar τ then asked: "Where is my brother?"

They replied: “Who is your brother O Ameerul Mu`mineen?”

He said: “Abu Ubaidah bin Jarraah.”

They then said: “He is coming now.”

Hadhrat Abu Ubaidah τ then came and embraced Hadhrat Umar τ who then went to the house of Hadhrat Abu Ubaidah τ and looked in it. He found nothing except a sword, shield and saddle of the animal.

Hadhrat Umar τ then said: “Have you not taken that which your companions have taken? “ He meant that he did not equip his house with goods.

Hadhrat Abu Ubaidah τ then replied: “This is the resting place which has reached me.”

Hadhrat Umar τ then knew the sincerity of his brother Hadhrat Abu Ubaidah τ. Verily he was a Mujaahid who was not in need of anything except a sword to fight the enemy with, a shield to ward of an attack with, and a horse to ride because he intended to be martyred.

Hadhrat Abu Ubaidah τ used to say to the people: “I do not want know who from the people is more red or black, who is free or a slave, non-arab or an Arab, I want to know who is more virtuous than me in piety so that I will love him and be with him.”

He was acting upon the saying of Allaah (عزّ و جل): “Verily the most noble of you’ll in the sight of Allaah is the one who has the most piety.” (Surah: Hujuraat, verse: 13)

The life of Hadhrat Abu Ubaidah τ in Syria was from the day of its being conquered /victory until his death. And during the latter stages of his life a famous plague had afflicted the Muslims in which numerous lives of the Sahaabah were lost (harvested). It was named the Year of the Plague (طاعون عوامس).

When this plague had taken place, the people said that verily it was the anger of Allaah upon the Muslims. Hadhrat Abu Ubaidah τ then stood up amongst the Muslims and delivered a sermon in which he said: "O People, verily this pain is a mercy from your Rabb, and an invitation of your Nabi ρ and the death of the pious from before you. And verily Abu Ubaidah is asking Allaah that He will distribute his portion from it."

Allaah had answered his dua and it was not long after that that Hadhrat Abu Ubaidah τ passed away in the eight year after Hijrah during the Khilaafat of Hadhrat Umar τ.

At the time of his death, Hadhrat Umar τ was present, he said to those around him: "If Abu Ubaidah bin Jarraah was alive, I would have definitely sought him to be the khalifah. Then when Allaah asked me: "Who did you make Khalifah?" I would say: "Verily for every Nabi is a trustworthy person, and my trustworthy person is Abu Ubaidah bin Jarraah."

Peace upon Hadhrat Abu Ubaidah τ and the others.

Beneficial Lessons

1. The kinship of people is with piety, belief and good actions.

2. Hadhrat Abu Ubaidah τ was one of the Asharah Mubasharah.

3. Patience upon what Allaah afflicted the Muslims with from hunger and thirst.

4. To be firm upon Imaan and patient upon the harms of the disobedient.

Questions

Every one of the Asharah Mubasharah with Jannah each had different qualities from the other. What were these qualities which distinguished Abu Ubaidah from the others?

State whether true or false:

1. Hadhrat Abu Ubaidah τ accepted Islaam before Hadhrat Abu Bakr τ.

2. Hadhrat Abu Ubaidah τ was entrusted with the governing of Syria during the Khilaafat of Hadhrat Uthmaan ibn Affaan τ.

3. Hadhrat Abu Ubaidah τ was the Ameen of the Ummah.

4. Hadhrat Umar τ loved Hadhrat Abu Ubaidah τ and intended to make him the Khalifah after him.

What was the title of each one of the following?

1. Hadhrat Uthmaaan ibn Affaan τ.
2. Hadhrat Umar ibn Khattaab τ.
3. Hadhrat Abu Ubaidah ibn Jarraah τ.
4. Hadhrat Zubair ibn Awwaam τ.

Answers

State whether true or false:

1. False.
2. False.
3. True.
4. True.

What was the title of each one of the following?

1. Possessor of two lights.
2. Al-Faarouk.
3. Ameen ul Ummah.
4. Follower/ Disciple of Rasulullaah ρ.

The Story of Hadhrat Mu`aaz ibn Jabal τ.

There he was Hadhrat Mus`ab ibn Umair τ, knocking on doors searching for new Mu`mineen and walking in the pathways of Madinah inviting towards Allaah. No house had remained in Madinah except that Islaam had entered it.

Hadhrat Mus`ab τ was certainly a great influence to those around him event though he was not a black magician or the owner of the stick of black magic, however he was a person with a clean and pious heart. He was devoted to Allaah in his Imaan. Allaah was then truthful to him.

The youth of Madinah gathered around Hadhrat Mus`ab ibn Umair τ listening to the verses of the Qur`aan which came out from his mouth softly and sweetly. Their astonishment had then increased with Hadhrat Mus`ab τ in Allaah and Imaan. Hadhrat Mus`ab τ was then able to guide them to Imaan.

A year had passed since his entry into Madinah and there was no house in which Islaam had not entered.

The people of Madinah desired to see Rasulullaah ρ so much so that when he was his ambassador to them with this beautiful faith, then how was he with it?

Hadhrat Mus`ab τ had definitely moved the hearts with the example of Allaah and His Rasul ρ they then yearned for the sight of this Nur. And a caller of the departure amongst the people of Madinah called out:

"إلى النبي صلى الله عليه وسلّم"

All then hastened in order for the preparation for what was the blessed destination. It had gathered eighty men together with their wives for the meeting of Rasulullaah ρ in the second difficulty (عقبة) and with the elderly men of Madinah were the youth of the Khazraj: Hadhrat Mu`aaz ibn Jabal (Amr) ibn Aus Al-Khazraji τ, went with them. The desire to meet Nabi ρ and see his face with his own eyes was killing him after he had seen him with the eyes of his heart.

He did not see Rasulullaah ρ until he noticed Imaan resting in his heart and the Nur which nothing could cover from his heart. Hadhrat Muaaz τ returned extremely weak with what he went with it from Imaan waiting for the arrival of Rasulullaah ρ to Madinah so that he could be establish with them until the end of time.
(و عاد معاذ بأضعاف أضعاف ما قد ذهب به من الإيمان ينتظر قدوم رسول الله صلى الله عليه وسلّم إلى المدينة ليقيم معهم حتى آخر الزمان)

Can you imagine that Hadhrat Mu`aaz ibn Jabal τ was only eighteen years at the time Nabi ρ came to Madinah. However the lives of the people were not measured in years but in great actions.

The life of Hadhrat Mu`aaz τ was short; he had passed away at the young age of thirty three years.
وإذا اردنا أن نحدد عمره الايماني لوجدناه عشرين عاما فقط ، وزعم ذلك فإننا لو أردنا أن نملأ كتبا عن معاذ لفعلنا

Hadhrat Mu`aaz τ did not miss a single opportunity in his life to be close to Nabi ρ. He persisted in being present in the gatherings of Musjid un Nabawi ρ to such an extent that he was able to memorise the Qur`aan in the time of Nabi ρ at such a time when the memorising of the Qur`aan was only done by a few.

Whenever Hadhrat Mu`aaz τ heard something from Nabi ρ, he remembered and memorised it until Nabi ρ said: "The most

knowledgeable of my Ummah with Halaal and Haraam is Mu`aaz ibn Jabal."

Once Nabi ρ said: "O Mu`aaz, By Allaah Verily I love you. Do not forget to say at the end of every salaah: "O Allaah verily assist me in Your rememberance, in expressing gratitude to You and in worshipping You in a most beautiful manner."

What kind of honour and merit can be greater that Nabi ρ saying to one his companions: "Verily I love you By Allaah," Rasulullaah ρ knew well the good that was in Hadhrat Mu`aaz τ and knew that he intended Allaah and His Rasul ρ. Therefore he loved him and appraised him from amongst his companions. From amongst them were those elder than him and also those who had accepted Islaam before him. However, Imaan raises the small and places them amongst the elders.

One day Rasulullaah ρ sent Hadhrat Mu'aaz τ to Yemen. Rasulullaah ρ came out advising Hadhrat Mu`aaz τ.

Hadhrat Mu`aaz τ was riding his conveyance whilst Rasulullaah ρ was walking. It was a great honour for Hadhrat Mu`aaz τ which was not given to anyone else after him. It was on this account that the companion of Nabi ρ looked towards Hadhrat Mu`aaz τ with great respect because of his knowledge.

Many times when Hadhrat Mu`aaz τ was not close to Nabi ρ he gave him preference over other Sahaabah τ, but life did not continue for anyone
(لكن الحياة لاتدوم لأحد)

Verily when Rasulullaah ρ left Hadhrat Mu`aaz τ whilst he was going to Yemen in order to teach its people Islaam he said: "O Muaaz, Perhaps you will not meet me after this year of mine. And perhaps

you will pass by this Musjid of mine and my grave.” Hadhrat Mu`aaz τ then began to cry because of the separation of Rasulullaah ρ. Thereafter he turned looking towards Madinah. Rasulullaah ρ did not look at him until he said: “Verily the best of people close to me are the righteous, whoever they are and wherever they are?”

What Rasulullaah ρ had perceived had proven to be true. He did separate from this world whilst Hadhrat Mu`aaz τ was away from Madinah. When the news reached him, he cried like how a mother cries over the death of her child, and how an orphan upon the loss of his mother. Rasulullaah ρ certainly passed away and life passed after that.

Once Hadhrat Umar τ sent his slave with four hundred gold coins to Hadhrat Abu Ubaidah ibn Jarraah τ and said to him: “Go to Abu Ubaidah with this money and see what he does with it.”

The slave then went with the money. Hadhrat Abu Ubaidah τ took it and called his slave girl saying to her: “Go with these seven gold coins to so and so and with this five to so and so …” until all the gold coins were finished and nothing had remained from the money. The slave then returned to Hadhrat Umar τ informing him about what had taken place. The slave then found that Hadhrat Umar τ had arranged four hundred gold coins and said to him: “Go to Mu`aaz ibn Jabal with this money and see what he does with it.”

Hadhrat Mu`aaz τ took the gold coins and called his slave girl and commandeered her to distribute this wealth until two gold coins remain. His wife then said to him: “We by Allaah are in need O Mu`aaz. Give us.” He then gave her two gold coins. The slave returned to Hadhrat Umar τ and informed him about what had taken place. Hadhrat Umar τ then smiled saying: “Verily they are brothers some of them from some.”

Hadhrat Mu`aaz ibn Jabal τ was like the remaining Sahaabah, he looked towards wealth in this way that verily it was the wealth of Allaah and it was only given to him so that he would spend it in good continuously. So much so that in the time of Nabi ρ he used to give so much of his wealth to the people that nothing used to remain in his house for him after that.

One of the Taabi`een named Hadhrat Abu Bahriyya (A.R) said: "I entered Musjid ul Hims/Hams in Syria." Where I came across a youngster (فإذا أنا بفتى حوله الناس جعد قطط) with extremely curly hair whom people had surrounded. When he spoke it was as though nur and pearls came out from his mouth.

I said: "Who is this?"

They said: "Mu`aaz ibn Jabal." They had all certainly recognized the virtue of Hadhrat Mu`aaz τ in his knowledge which he had obtained from Rasulullaah ρ until Hadhrat Umar ibn Khattaab τ said: "Whoever intends to ask anything regarding jurisprudence should ask Mu`aaz ibn Jabal."

When the death of Hadhrat Umar ibn Khattaab τ was near he said: "If Mu`aaz was alive, I would have definitely made him the Khalifah. Then when my Rabb (عز و جل) asks me, who did you make the Khalifah? I would say: "Verily Rasulullaah ρ said: "Verily the Ulema when they are made present before their Rabb on the day of Qiyaamah, Mu`aaz ibn Jabal will be their leader who will precede them the amount of the throwing of a stone."

As for the great Sahaabi Hadhrat Abdullah ibn Mas`ood τ, verily he used to say: "Verily Mu`aaz ibn Jabal was like a humble nation for Allaah not misguided and free from any deviation. (كان أمة قانتا لله حنيفا)"

He then said in one of his gatherings: “This is Ibraahim O companions of Rasulullaah ρ”

Hadhrat Abdullah ibn Mas`ood τ said: “Do you know what a (أمة) is and what is a (قانت)?”

A man then said: “Allaah knows best”

Hadhrat Abdullah ibn Mas`ood τ then replied saying: “The (أمة) is one who knows the good.

The (قانت) is: “He who is obedient to Allaah (عز و جل).” Hadhrat Mu`aaz τ taught the people well and he was obedient to Allaah (عز و جل) and His Rasul ρ.

Hadhrat Umar τ prevented the elder Sahaabah τ from coming out of Madinah without his permission. This was due to there being a great need to have them in order to ask them in assigning the matters of Deen. So that he could consult with them regarding what new matters were occurring. Hadhrat Mu`aaz ibn Jabal τ was one of the preferred ones in front of Hadhrat Umar τ.

However the Muslims were increasing day by day. Hadhrat Umar τ then sent Hadhrat Mu`aaz τ to Syria in order to teach them their Deen and give them instructions regarding it.

In Hims/Hams, the gathering of Hadhrat Mu`aaz ibn Jabal τ was filled with envoys from all over Syria so that they would take the knowledge from the most knowledgeable of the Ummat regarding Halaal (what is permitted) and Haraam (what is prohibited). The people of Syria had intense love for him. Except that the days of happiness were few. A plague (عوامس) had definitely taken the Muslims by surprise.

Hadhrat Abu Ubaidah ibn Jarraah τ the governor and leader of Syria had passed away during that time. Thereafter Hadhrat Mu`aaz ibn Jabal τ was made the governor until Hadhrat Umar τ had sent another governor. Hadhrat Mu`aaz τ then stood up and addressed the Muslims prompting them to have patience.

He then said: "O people, verily this plague is a blessing from your Rabb, an invitation of your Nabi (S.A.W.) and a possession of the pious one before you. O Allaah! Give the family of Mu`aaz the most abundant portion of this mercy."

Hadhrat Mu`aaz τ returned to his house and found that his son Abdur Rahmaan who was the most beloved of his children to him had been afflicted by the plague.

Hadhrat Mu`aaz τ said to him: "O Abdur Rahmaan, how are you?

He replied: "O Father, Verily it is the truth from your Rabb, never be from the doubtful ones."

Hadhrat Mu`aaz τ then said: "Soon you will find me if Allaah wills to be from the patient ones."

Abdur Rahmaan passed away followed by his other brother. After which the wife of Hadhrat Mu`aaz τ had passed away. Only he had remained until the plague had then afflicted him so badly that he was unable to stand and lied down on his mattress. He used to fall unconscious and then recover and when he recovered he said: "O my Rabb, Bring me to You. Verily you know that my heart loves You."

He thereafter said to those around him: "Did the morning rise?"

They replied: "Yes. It is morning O Mu`aaz"

He then said: "I seek protection in Allaah from such a night which its night is the fire, Welcome O death, welcome, a visitor is absent from us and a beloved came when he was desiring it. O Allaah I fear You."
أعوذ بالله من ليلة صباحها النار ، مرحبا بالموت مرحبا ، زائرا قد غاب عنا ، و حبيب جاء على فاقة ("فقر و شوق و حاجة") ، اللهم إني قد كنت أخافك

Verily today I ask for You. Verily you know that I do not love this world and the lengthening of remaining in it so that the wells may be dug, nor the of the trees may be planted, but for the thirst that a fasting person experiences on a very hot day, and the being worn down (i.e. in pain) by the patience upon obedience, and the crowds of Ulema travelling to the gatherings of dhikr."

وأنا اليوم أرجوك ، إنك لتعلم أني لم أحب الدنيا و طول البقاء فيها لكي (حفر الآبار) الانهار ، و لا لغرس الأشجار ، و لكن لظمأ الهواجر (الصيام في الحر الشديد حتى العطش) ، و مكابدة الساعات (الصبر على الطاعة) ، و مزاحمة العلماء بالركب عند حلق الذكر

Thereafter Hadhrat Mu`aaz τ's soul left for its Master. It was a short life in years but filled with wonderful opinions throughout and powerful knowledge.

His death was in the eighteenth year after Hijrah. And by the grave of Hadhrat Mu`aaz τ (it is possible that) (*لا بد أنك ستسمع*) to hear his dua to his master being enchanted in the darkness of the night.

"O Allaah, the eyes have definitely slept, the stars fallen in, whilst You are The Ever living and The Maintainer. O Allaah My search for jannat is slow, and my escape from the fire is weak. O Allaah, Grant me by you such guidance which will return me to You on the day of Qiyaamah. Verily You shall never fail in Your promise."

اللهم قد نامت العيون ، و غارت النجوم ، وأنت حي قيوم ، اللهم طلبي للجنة بطيئ ، و هربي من الانار ضعيف ، اللهم اجعل لي هدى ترده إليّ يوم القيامة إنك لا تخلف الميعاد

Beneficial Lessons

1. Knowledge raises the status of man and puts him amongst the distinguished.

2. The love Nabi ρ had for Mu`aaz τ.

3. Life is not measured in age but with the achievements of man in his life.

4. Endeavouring in the search of knowledge, and exertion in worship.

Questions

Complete the following:

Hadhrat Mu`aaz ibn Jabal τ was the most knowledgeable of this Ummah in ………. And ………….. Hadhrat Umar τ said who intends to ask regarding ………… then he should go to Hadhrat Mu`aaz ibn Jabal τ. He had accepted Islaam and met Rasulullaah ρ in the second ………… At the time he accepted Islaam he was only …………years old. He was from the ………..tribe.

Mention what was said in detail and which sentences indicate upon it.

1. The request from Rasulullaah ρ to Hadhrat Mu`aaz τ informing him in it of his love for him.

2. Hadhrat Umar τ was pleased with Hadhrat Abu Ubaidah τ and Hadhrat Mu`aaz τ so much so that he said: "Verily they both are similar, some of both resembling some."

3. The words which Hadhrat Abdullah ibn Mas`ood τ mentioned clarifying in it that Hadhrat Mu`aaz τ was the teacher of the people in the good?

Answers

Complete the following:

Halaal and Haraam, jurisprudence, (عقبة), eighteen, Khazraj

Mention what was said in detail and which sentences indicate upon it.

1. "By Allaah, Verily I love you, so do not forget to say at the end of every salaah: "O Allaah verily assist me in Your rememberance, in expressing gratitude to You and in worshipping You in a most beautiful manner."

2. "Verily they both are similar, some of both resembling some."

3. "Verily Mu`aaz ibn Jabal was like a humble nation for Allaah not misguided and free from any deviation. (كان أمة قانتا لله حنيفا)"

The Story of Hadhrat Huzaifah bin Yamaan τ.

Hadhrat Husail ibn Jaabir τ lived in his tribe (the Abas, عبس) with his family and children. He was a man of trustworthiness and peace.

However the life of the Arab before Islaam was such that to think its success towards the fire in every aspect would be turned was little.

كانت من الممكن أن تنقلب سعادتها إلى الجحيم من أجل سبب تافه بسيط ، لا يعود كونه جملا رعى في غير أرض صاحبه ، أو شربة ماء شربها رجل بغير إذن صاحب البئر

The pure life of Hadhrat Husail ibn Jaabir τ had deteriorated. He then killed a man from the Bani Abas and the tribe had decided by means of its laws to expel him from the tribe. Hadhrat Husail τ departed to Yathrib and stayed there by some people called the Bani Abd Al-Ashal who were from the people of Yathrib. And they were related to the tribes of Yemen. They were known as the Yamaaniyyeen.

After Hadhrat Husail τ's arrival in Yathrib, he married from its people and there his life had changed completely. They had named him Al-Yamaan, linked to the tribe of Yamaan. And the man had a son who he named Hadhrat Huzaifah τ.

Like the rest of the Arabs, Hadhrat Yamaan τ yearned for the Ka`bah and to make tawaaf of it. He used to frequently travel between Makkah and Yathrib. In Makkah Islaam was opening up the path to the hearts.

So much so that the heart of Hadhrat Yamaan τ was hit which then lead him to believe in Allaah and His Rasul ρ. He then returned to Madinah after which all the people of his household had accepted

Islaam, which had also included his son (Hadhrat Huzaifah bin Yamaan τ).
The days passed swiftly and Hadhrat Yamaan τ spoke to Hadhrat Huzaifah τ about Rasulullaah ρ. Hadhrat Huzaifah τ then loved Rasulullaah ρ without him even seeing Rasulullaah ρ so much so that at the time he met him, Rasulullaah ρ said to him: "O Huzaifah, are you a Muhaajir or an Ansaari?"

Hadhrat Huzaifah τ said: "Rather an Ansaari O Rasulullaah ρ."

Hadhrat Huzaifah τ chose the Ansaar, who were the ones who responded to the call of Imaan as soon as they heard it. He had then advanced with them for the sake of Allaah and His Rasul and had become (Hadhrat Huzaifah bin Yamaan Al-Ansaari τ)

Whenever you read or listen regarding Hadhrat Huzaifah bin Yamaan τ, it is necessary that your heart and mind be opened so that you can hear the marvellous things and you will see such a man that no one can resemble him in his ways that he living in and could move with restriction upon its foundation in life.

ويتصرف على أساسها في الحياة

In the battle of Badr, Hadhrat Huzaifah τ and his father were held up from this deciding battle which was the separator of truth and falsehood. They were coming out from Madinah when the Muslim army had already come out to Badr.

On the way whilst returning to Madinah, the mushrikeen met both of them and then asked them: Where are you going?"

They said: "To Madinah"

They said: “No, verily you both are intending to go to Muhammad ρ so that you will kill us.”

The mushrikeen kept Hadhrat Huzaifah τ and his father and did not leave them until they made a promise with both of them that they will not fight with Nabi ρ.

They reached Rasulullaah ρ and told him what had happened. Rasulullaah ρ then said: “Instead he negated their promise and we will seek assistance in Allaah against them.”

This was the first of the marvellous things in the life of Hadhrat Huzaifah bin Yamaan τ and his father (i.e. fulfilling of a promise) until they met the mushrikeen Uhud, Hadhrat Huzaifah τ and Hadhrat Yamaan τ came out to fight the mushrikeen.

Hadhrat Yamaan τ was a old man, however he desired martyrdom and death in path of Allaah. His old age did not prevent him from Jihaad (striving in the path of Allaah). Hadhrat Yamaan τ was upon a pledge with Allaah Ta`aala. At the time the Muslims were exposed, some of them fled to the leader of the mushrikeen and others stayed firm. Here a group entered the centre of the mushrikeen army. The two armies mixed/clashed and they could then not be distinguished. The killing took place amongst the Muslims with some of them killing some.

Shaitaan seized the opportunity and then shouted out, “O servants of Allaah, Beware of who is behind you.”

The Muslims fell back and then fought against each other without intending it. Hadhrat Huzaifah τ looked and when he saw his father Hadhrat Yamaan τ he called out to the Muslims: “O servants of Allaah, my father! my father!” however their sword of destiny was swifter than the armour of wariness. The Muslims then killed

Hadhrat Yamaan τ by mistake. Hadhrat Huzaifah τ then said: "May Allaah forgive you'll"

Rasulullaah ρ intended to give blood money to Hadhrat Huzaifah τ, but Hadhrat Huzaifah τ said: "I give it in charity to the Muslims." The love Nabi ρ had for Hadhrat Huzaifah τ increased and brought him closer to him. This is the second astonishing thing about Hadhrat Huzaifah τ.

As for the battle of trench, it was one of the memorable days for Hadhrat Huzaifah τ. Nabi ρ definitely entrusted him with an important task.

Hadhrat Huzaifah τ called us and narrated what occurred like how Imaam Muslim (A.R.) narrates in his Sahih regarding Hadhrat Huzaifah τ that verily he said:
"You definitely saw me with Rasulullaah ρ on the night of Ahzaab (Khandaq) and a severely cold wind had taken us. Rasulullaah ρ then said: "Behold, a man who brings me the information of the people, Allaah will put him with me on the day of Qiyaamah"

But who was the one to stand up on this severely cold and extremely dark night? None wanted to do this and all the Muslims had stayed silent.

Rasulullaah ρ repeated this call three times and no one had stood up. Rasulullaah ρ then said: "Stand O Huzaifah and bring me the information of the people." Hadhrat Huzaifah τ says: "I could not avoid standing when he ρ called my name." I then stood and Rasulullaah ρ said to me: "Go and bring the news of the people (i.e. the army of the musrikeen) and do not stir them up upon the Muslim army."

Hadhrat Huzaifah τ stood up and walked as though he was in a bath filled with severely cold water until he reached the camp of the mushrikeen.
He then saw Abu Sufyaan who was a disbeliever at the time warming his hand by the fire. Hadhrat Huzaifah τ then placed an arrow intending to kill him but remembered the advice of Nabi ρ not to stir up the people against him and did not shoot.

Hadhrat Huzaifah τ entered amongst the musrikeen to such an extent that he sat between them. Abu Sufyaan then said: "O People of the Quraish, verily I fear that there is a stranger amongst us. So every man should ask his neighbour what his name is. Hadhrat Huzaifah τ swiftly resorted to an intelligent trick. He quickly turned to his neighbour and asked: "Who are you?"

He then said: "So and so"

Hadhrat Huzaifah τ then said: "You have spoken the truth"

Like this Hadhrat Huzaifah τ had escaped from the plan of Abu Sufyaan with this intelligent trick.

Hadhrat Huzaifah τ returned informing Rasulullaah ρ with what took place. Thereafter Rasulullaah ρ clothed him with some clothes in which he performed Salaah in and were by him. Hadhrat Huzaifah τ then slept until the morning. Rasulullaah ρ then saw him and said: "Stand O Nu`maan (قم يا نومان)"

He then looked towards the obedience and intelligence which you will find upon the completion of what is appropriate. And this is also from the astonishing things of Hadhrat Huzaifah bin Yamaan τ.

When Rasulullaah ρ returned from the battle of Tabuk, Allaah had definitely assisted them against the enemy. During his return

Rasulullaah ρ was riding his camel. Hadhrat Ammaar bin Yaasir τ held its reigns whilst Hadhrat Huzaifah τ preceeded the animal. The Muslims had entered a valley in their path and none besides Hadhrat Amaar τ and Hadhrat Huzaifah τ were with Rasulullaah ρ whilst the Muslims were traversing the path in the inner portion of the valley.

The munaafiqoon (hypocrites) consisting of twelve men chased this opportunity and intended to kill Nabi ρ. They then concealed their faces and attacked Rasulullaah ρ from behind.

Rasulullaah ρ then said to Hadhrat Huzaifah τ: "Go behind them!" Hadhrat Huzaifah τ ran behind them, however they had disappeared until they entered the army and became concealed in it. Allaah had informed His Rasul with this plot and the names of all the munaafiqoon (hypocrites).

Rasulullaah ρ had only informed Hadhrat Huzaifah τ about this. It was here that a new name was given to Hadhrat Huzaifah τ (صاحب سر رسول الله) or (كاتم سر رسول الله) (S.A.W.) (i.e. Keeper of secrets of Rasulullaah (S.A.W.)

Hadhrat Huzaifah τ continued to keep the secrets of Rasulullaah ρ until he passed away. Hadhrat Umar ibn Khattaab τ feared that he would be included from the munaafiqeen (hypocrites). So he said to Hadhrat Huzaifah τ: "Is my name from amongst those of the munaafiqeen?"

Hadhrat Huzaifah τ said to him: "No Ameer ul Mu`mineen, it is not from amongst them."

Hadhrat Umar τ used to look in the Janaazah Salaah. If he found Hadhrat Huzaifah τ to be absent then he knew that this deceased was from the munaafiqs. If he was present he would read the Janaazah

Salaah with him. How strange it is for a man to keep secrets as long as life stretches.

As for the other strange things about Hadhrat Huzaifah τ, he was a person who specialised in Persian. He had seen that the questions people asked Rasulullaah ρ were regarding the good, and that those asked of him regarding evil were few. He then said to himself: "The people are asking Rasulullaah ρ regarding the good. I use to ask him about the evil out of fear that it would reach me." Like this you will not find any hadith in which the signs of Qiyaamah or what will occur in the last time except that Hadhrat Huzaifah τ had narrated something regarding it. And this was his desire to avoid the places of evil and doubtfulness.

Hadhrat Umar ibn Khattaab τ took over the Khilaafat, he had chosen from amongst the Sahaabah τ who will be able to govern and bear patience upon its difficulties. From amongst these names was that of Hadhrat Huzaifah bin Yamaan τ.

Before reaching that, you already know that Hadhrat Huzaifah τ was a support for the Muslims in the battle of (معركة نهاوند) the one the importance regarding the battles of those battles of (Yarmouk) and (Qaadisiyya) and besides them from the battles of Islaam was not mentioned.

During its time, Hadhrat Huzaifah τ used to carry the flag and shout out: "Allaah is the Greatest, He is truthful in his promise, He will assist His army until the matter had ended with the attack of Persia and victory over its great cities and towns such as (نهاوند و الري و همدان و الدينور)"

Thereafter Hadhrat Umar τ made him the governor of the cities where the kings of Persia used to sleep upon silk and drink in goblets of gold and silver.

The people of the cities came out to welcome their new leader. When they saw him, they saw a man sitting upon his donkey, eating a roll with a piece of meat in it. They turned to him.

Some of them then said: "Where is the Ameer (leader)?"

Others said: "He is the one whom you are seeing on his donkey now."

The people ran behind him until they reached him and said: "With what will you command us?"

He said: "Feed this donkey of mine," thereafter he advanced to his poor house with nothing in it besides a plate from which he used to eat and a tumbler from which he used to drink water. There was no need for any likeness neither in the world nor from its beauty.

It was the habit of Hadhrat Umar τ, to supervise the governors and leaders and examine critically what they gave him from the wealth and compare their condition before and after leadership. If he found it to be good, he would leave them as governor, and if not he would take his wealth and dismiss him.

Hadhrat Umar τ sent for Hadhrat Huzaifah τ so that he would return to Madinah. He thereafter hid so that he would see what condition Hadhrat Huzaifah τ was in after he became the governor. When he saw him, he saw that Hadhrat Huzaifah τ had entered with the same donkey he left with and in his hand was a roll which he was eating. He then persisted with him, embraced him and said: "You are my brother and I am yours."

Here he τ was in his last moments he made dua saying: "O Allaah, Verily You know that I love poverty over wealth, and disgrace over

honour and death over life. A beloved welcomed by death came with poverty ."

أهلا بالموت حبيب جاء على فاقة ، لا أفلح من ندم

They brought him enshrouded. He then saw them take in it. He then returned this shroud and chose a cheap shroud whilst saying: "If Allaah intended good with me he will exchange me with better than it." Thereafter the keeper of secrets of Rasulullaah ρ had passed away and so did the secrets of Rasulullaah ρ pass away with him and they both were buried in the one grave.

Beneficial Lessons

1. Desire to do good deeds and be obedient.
2. Charity of the Muslims with everything that we own.
3. Obedience to Allaah and His Rasul even though it be in the most severe circumstances.
4. Keeping secrets and hidden things because it is a trust.

Questions

When was Huzaifah, named the keeper of the secrets of Rasulullaah ρ?

If anyone entrusted you with a secret, would you do what Huzaifah τ did and conceal it or would you spread it?

State whether true or false:

1. Hadhrat Huzaifah τ lived in Makkah and thereafter migrated to Madinah.

2. Hadhrat Huzaifah τ took the blood money from Rasulullaah ρ after the Muslims killed his father.

3. Hadhrat Huzaifah τ was the keeper of secrets for Hadhrat Umar ibn Khattaab τ.

4. Hadhrat Huzaifah τ changed a lot after he took over the leadership of the cities.

Answers

State whether true or false:

1. False
2. False
3. False
4. False

The Story of Hadhrat Abdullah bin Rawaahah τ.

Poet, One who abstains from the world, Worshipper, Mujaahid (striver in path of Allaah), Giver of lots of charity, one with plenty tears, Martyr.

These were the qualities of Hadhrat Abdullah bin Rawaahah τ like how the books of history have narrated it.

A man with these qualities deserves that we look in his history and travels.

Verily Hadhrat Abdullah bin Rawaahah bin Tha`labah bin Imri Qais τ was a leader from amongst the leaders of the Khazraj tribe, the second group of the people of Madinah.

His beginning with Islaam was during the pledge of the second (عقبة). In any case, he was one of the individuals consisting of seventy men and two women who went to meet Rasulullaah ρ and pledge allegiance with him in Makkah far from the eyes of the mushrikeen.

The time and place of meeting was in the middle of the night when the Quraish were sleeping and its eyes negligent and the surroundings of an extremely dark night.

When the people of Madinah who had come to pledge allegiance to Rasulullaah ρ saw a light which had illuminated the entire road/mountain pass (عقبة) and a shining moon come close. They had then known that verily it was Rasulullaah ρ.

And with such eyes from which tears flowed and hearts filled with humility, the Ansaar pledged allegiance to Rasulullaah ρ.

The hand of Hadhrat Abdullah bin Rawaahah τ extended so that he could greet Rasulullaah ρ and pledge allegiance to him. During that time he had perceived the intensity of Imaan flowing in his body and the heat of obedience filling his heart whilst looking at the face of Rasulullaah ρ for and period of time.

After the second bay`at, Nabi ρ chose twelve people as leaders (i.e. to lead and act as deputies for him) from those present, to lead the people until they went and migrated to Madinah. And what extreme happiness there was for Hadhrat Abdullah bin Rawaahah τ at the time Rasulullaah ρ chose him for as a leader for the Khazraj. The beginning of his Islaam was one of strength. He had started off serving Islaam in the promise of Rasulullaah ρ.

Hadhrat Abdullah bin Rawaahah τ had witnessed/participated in all the battles until that of the battle of Mu`ta. He was a brave and courageous horseman whom the enemy use to fear. His courage had frequently become apparent entering the arena of the battle as a striver and warrior in the path of Allaah.

Rasulullaah ρ had selected him to be the Khalifah f Madinah at the time he had come out for the second battle of Badr. Hadhrat Abdullah bin Rawaahah τ then stayed in the place of Rasulullaah ρ who had later made him the leader of a detachment from the many detachments in the battle of Khaibar. He then attacked the Jews and conquered it.

Hadhrat Abdullah bin Rawaahah τ in his Jihaad did not forget the obedience of Allaah (عز و جل). The Sahaabah τ used to say regarding him: "We had definitely come out with Rasulullaah ρ in some of his travels during some extremely hot days so much so that the man had placed his hands on his head due to the severe heat and no one use be fasting except Rasulullaah ρ and Abdullah bin Rawaahah τ."

He was the one who was partnering Rasulullaah ρ in his worship. He was not aware of that sun which was coming close to burning the faces of the Muslims.

However, he did know that Allaah Ta`aala was pleased with him. Neither thirst nor hunger, but the pleasure of Allaah was a continuing bounty.

Frequently, his eyes used to flow with tears due to the fear of Allaah Ta`aala. His wife had come to him once. He then looked at her and started crying. She them cried with him. He then said to her: "Why are you crying?"

She said: "I saw you crying. I then started crying with you"

Hadhrat Abdullah τ said: "Verily I am crying because I recognised that I will soon be commanded upon the fire on the day of Qiyaamah. And I do not know whether I will be saved from it or not?"

As for the poetry of Hadhrat Abdullah bin Rawaahah τ, Rasulullaah ρ loved it and commanded him to repeat it in his presence. He was the compiler of the famous verses which the sahaabah had repeated in the battle of Trench and the farewell pilgrimage (Umratul Qadaa).

اللهم لولا أنت ما اهتدينا و لا تصدقنا و لا صلينا
فأنزلن سكينة علينا و ثبت الاقدام إن لاقينا
إن الأ قد بغو علينا إن أرادوا فتنة أبينا

"O Allaah, Had it not been for you, we would have not been guided, nor would we have been truthful and nor we would we have performed salaah, Descend tranquillity upon us and established our feet if we were not suited, Verily those who have oppressed us, if they intend corruption we will refuse."

He also compiled the poem:
يا نفس إلا تقتلي تموتي هذا حياض الموت قد صليت

"O soul, if you do not kill me, you will die, these rivers of death I have been exposed to."

And he was the one calling out to the disbelievers:
خلوا بني الكفار عن سبيله خلوا ، فكل الخير في رسوله

In the eighth year after Hijri, Rasulullaah ρ sent one of his companions as a messenger to the king of Basra inviting him to Islaam. The king of Basra had killed the messenger of Rasulullaah ρ who had been sent to him. The killing of the ambassadors was a great crime. On account of this Rasulullaah ρ had prepared a great army consisting of three thousand fighters/soldiers.

Before the coming out of this army, Rasulullaah ρ said: "The leader of the people is Zaid ibn Haarithah. If he is killed, then Ja`far ibn Abu Taalib, and if he is killed then Abdullah bin Rawaahah. If he is killed, then the Muslims should be pleased with a man from amongst them."

The Muslims came out threatening this army. They then said: "May Allaah grant you'll a good morning and remove you'll." However the peace and return did not reassure Abdullah, who was only seeking martyrdom death in the battle field. He was singing saying: "

لكن أسئل الرحمن مغفرة وضربة ذات قرع تقذف الزبدا [1]
أو طعنة بيدي حران مجهزة بحربة تنفذ الأحشاء والكبدا [2]
حتى يقال إذا مروا على جدثي أرشده الله من غاز و قد رشدا [3]

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[1] *يسئل الله المغفرة و ضربة بسيف ليكون شهيدا بعده*
[2] أو طعنة برمح أو حربة تنفذ في أحشائه و أمعائه وكبده
[3] *فأذا مر الناس على جثته دعوا له بالرشد ، و أن يتقبله الله شهيدا*

“I am asking Allaah for forgiveness and to be struck like the foam is thrown”
(He is asking Allaah for forgiveness and to be struck by a sword in such a manner that he becomes a martyr after being struck)

“Or to be pierced with my hands obstinate in attack by a spear which will penetrate my intestines and heart.”
(Or to be pierced by a spear which will penetrate his intestines)

“Until it will be said by those who pass by my grave may Allaah guide him as a warrior” (Then when the people pass by his grave they will make dua for his guidance and that Allaah accepts him as a martyr)

Whilst Hadhrat Abdullah bin Rawaahah τ was crying, one of the Muslims said to him: “Are you crying out of fear of dying?”

He then said: “No, but I am remembering the saying of Allaah:
”وإن منكم واردها كان على ربك حتمًا مَقضيًّا “

“Every one you shall pass it (everyone shall pass over the Jahannam as they cross the bridge of Siraat that spans over Jahannam) this is the decreed command of your Rabb” (Surah: Maryam, Verse: 71)”

Definitely Allaah has informed me with the passing over the fire, and has not informed me whether I will not fall in it or not”

The Muslims reached Mu`ta. They realised that Heraculus, the king of Rome had prepared an army consisting of one hundred thousand men and had thereafter included another hundred thousand to this army.

It became necessary upon the Muslims that they confront an army consisting of two hundred thousand men fighting with the most

sophisticated weapons of the time. The gathering of the leaders was contracted so that they would what should take place between them.

The Muslims saw that this battle would be difficult because they only numbered three thousand and were facing two hundred thousand men. Some of them said: "We should send a message to Rasulullaah ρ informing him of their number so that he would send us some assistance."

However Hadhrat Abdullah bin Rawaahah τ had another opinion. Verily he had come out for martyrdom and not for anything else. He then stood up excited the Muslims and encouraged them. He said: "By Allaah O people, verily the thing which you'll dislike is that which you'll have come out seeking:
Verily it is martyrdom, we are not fighting the people with number and strength, but we are fighting them with this deen which Allaah has honoured us with. Proceed; there is only one of two goods, victory or martyrdom."
These words had found such acceptance in the hearts of the Muslims. They then shouted: "By Allaah, The son of Rawaahah (Ibn Rawaahah) has spoken the truth." Three thousand believers stood up. When they intended to move the mountain from its place their motto "There is no God except Allaah" the death in the path of Allaah and their shouting and calling out Allaah Amber had definitely saw them do it.

The two hundred thousand disbelievers stood intending to extinguish the Nur (light) of Allaah and kill His friends from amongst the Muslims. The two groups struggled in close combat and for those looking was definitely unequal. But the imaan upon the hearts were safe. What was being done by the companions was astonishing. The fighting continued as a protection until the first martyr was Hadhrat Zaid ibn Haarithah τ.

Thereafter the second leader Hadhrat Ja`far ibn Abu Taalib τ had fallen after the fighting and the tenacious struggle had continued.

The directing had turned to Hadhrat Abdullah bin Rawaahah τ to lead the Muslims just as Rasulullaah ρ had commanded. Hadhrat Abdullah τ then took the flag. He had not tasted any food for three nights before that. Hadhrat Ibn Amm τ came to him with a piece of meat and said to him: "Eat from it. You have not eaten for three days."

Hadhrat Abdullah τ then bit from the meat. Thereafter he threw it whilst repeating:

يا نفس إلا تقتلي تموتي هذا حياض الموت قد صليت
وما تمنيت فقد لقيت إن تفعلي فعلهما هديت [1]
وإن تأخرت فقد شقيت

(NEEDS TO BE TRANSLATED)

Thereafter he said to himself: "For which thing are you desirous? Is it for my wife? She is divorced. Is it for my slave so and so, or for my orchard? All of it is for Allaah and His Rasul ρ"

He thereafter entered the hardships of the battlefield courageously whilst repeating:
يا نفس مالك تكرهين الجنة أقسم بالله لتنزلنه
طائعة أو لتكرهنه قد طال ما كنت مطمئنة
هل أنت إلا نطفة في شنة قد أجلب الناس و شدوا الرنة [2]

Needs Translation-(cannot translate)

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[1] يقصد أن يفعل مثلما فعل جعفر و زيد رضي الله عنهما
[2] يقصد اشتداد صياح الناس في المعركة

And under the hooves of the horses and amongst the traces of the swords was that of Hadhrat Abdullah τ, one of the twelve men who met their Rabb as martyrs so that they will stay in Jannaatun Naeem (bountiful Gardens)

Beneficial Lessons

1. A Mu`min has a soft heart and plenty tears.
2. To recite the Noble Qur`aan at every moment and ponder over its verses.
3. Non existence of being occupied from the obedience of Allaah.
4. To develop the talents in the service of Islaam.

Questions

Complete the following:

1. Hadhrat Abdullah bin …. τ was one of the twelve in the pledge.….second (بيعة.....الثانية)

2. He was a …., mujaahid, Heart, loved ……… and His Rasul ρ.

3. And he was the leader in the battle of …….. In the year ……… after hijri.

What benefit did you take from the story of Hadhrat Abdullah bin Rawaahah τ?

Who was He?

1. A leader from amongst the leaders of the Khazraj in the (بيعةالثانية) and he fasted with Rasulullaah ρ in the days of severe heat?

2. The first leader of the Muslims in the battle of Mu`ta was?

3. The king of the disbelievers who fought the Muslims in the battle of Mu`ta?

Write a verse from the poems of Hadhrat Abdullah bin Rawaahah τ?

Answers

Complete the following:

Rawaahah, leaders, Aqabah
Poet, soft, Allaah
Third, Mu`ta, eighth

Who was He?

1. Abdullah bin Rawaahah
2. Zaid ibn Haarithah
3. Heraculus

The Story of Hadhrat Mus`ab ibn Umair τ.

The Banu Abd e Daar was the standard military force of the Quraish in its battles, and the wealthiest in their youth and wealth. They knew not of a wealthier and gifted youngster than him and used to boast about him and his precedence over all.

He was such a birthmark which life had loved and such a flower the fragrant scent of which was inhaled. Verily, he was Hadhrat Mus`ab ibn Umair Al-Abdari τ the youngster of Makkah and the Quraish. The one who was gifted to such an extent, that his fragrance used to emanate from distant miles.

So much so that the perfume which he used, no one could partner. (No one else had it besides him) There was no other youth from the Quraish except that she desired him to be a husband for her and no man except that he desired his friendship.

Suddenly the outward appearances had changed and the life transformed. The silence of Hadhrat Mus`ab τ was lengthened. His mother used to worry about him, pamper him, shower him with wealth and give preference to him over others with her compassion. But when she saw him now, he had changed completely. She went to his father as if she was saying to him:

"May it be easy upon you O Mus`ab, if who you loved was standing in the moon, if her house was a distant journey, if she was standing on the wings of a bird, I would have definitely brought her to you when you commanded me."

The father and mother laughed except Hadhrat Mus`ab τ who had continued to be silent until his head had become manifest to all.

Hadhrat Mus`ab τ had accepted Islaam at the time he went to Rasulullaah ρ in the house of Hadhrat Arqam ibn Abu Arqam τ. He had accepted Islaam upon his hands and concealed his Islaam except that Makkah was not concealed regarding its secrecy and definitely all had come to know about the Islaam of Hadhrat Mus`ab ibn Umair τ. The life of (Jihaad) striving in the path of Allaah for the sake of raising this Deen had certainly begun.

Hadhrat Mus`ab τ loved Allaah and His Rasul ρ and all of what he had found in the words of Rasulullaah ρ was the life for his heart, and the light for his eyes. It was as though his heart was liberated from the slavery of disbelief to the justice of Islaam.

The Imaan of the heart of Hadhrat Mus`ab τ had stayed. And in Makkah his mother had declared her anger for him. She then withheld him and locked the door upon him and had prevented him from food and drink.

His mother (Khunaas) was the possessor of natural strength and effective command. All the family of Hadhrat Mus`ab τ and those who used to oppose Islaam and Rasulullaah ρ assisted her in that. After all of this, Hadhrat Mus`ab τ was firm, as firm as a mountain in its place bearing patience upon the harms.

He τ continued to be withheld in his house until he was able to escape and migrate to Abyssinia during the first time.

Hadhrat Mus`ab τ returned to Makkah at another time when he knew that the remainder of his brothers and family in Makkah, had accepted Islaam. However, it was fabricated news and alleged information. His mother continued to withhold him, at another time whilst he was calling her towards Imaan. He invited her to glorify Allaah and worship Him alone without any partners. But she was

pleased with disbelief and prevented Hadhrat Mus`ab τ from food and drink and thereafter from support and wealth.

As for Hadhrat Mus`ab τ, he was certainly pleased with Islaam as a good fortune. (حظاً و نصيباً) He was pleased with it as a booty and gain. Hadhrat Mus`ab τ moved again, migrating to Abyssinia and during this time his eyes could not conceal its tears whilst he was leaving his mother. It was as though the tongue of his condition said: "I am present, O my beloved! I am present, O my beloved!"

Islaam had changed Hadhrat Mus`ab τ into a Zaahid (one who renounces the world) for whom there was no purpose in the beauty of life. He was occupied with the Qur`aan. He then memorized whatever was revealed from the Qur`aan at that time.

He used to cling to Nabi ρ and not separate from him so much so that he used irritate the Muhaajireen after Hadhrat Abdullah ibn Mas`ood τ for the Noble Qur`aan,

The Muslims had named him (Al-Muqri`) The reciter.

Till that important task which was for no one else besides Hadhrat Mus`ab τ had come.

Hadhrat Umar ibn Khattaab τ says: "Rasulullaah ρ looked towards Mus`ab approaching him. He wore an untanned sheep skin. He made him wear it so that he would cover himself with it. Nabi ρ then said: "Look at this man who Allaah has enlightened his heart. I have seen him with parents who were coming to him in the morning with the best food and drink. He then left it for the love of Allaah and His Rasul ρ to what you are seeing."

This was the opinion of Nabi ρ regarding Hadhrat Mus`ab τ (a man who Allaah had enlightened his heart). He then intended to

illuminate the hearts of others which were thirsty for the Nur of Imaan by means of it.

When the Ansaar were present during the first pledge of Aqabah, they made a pledge with Nabi ρ and sought for a man who would teach them the Qur`aan. Rasulullaah ρ could not find anyone better than Hadhrat Mus`ab ibn Umair τ.

Hadhrat Mus`ab τ then went to Madinah to establishing Islaam in it. He recited the Qur`aan upon the ears of its people. He made them recognize Islaam like he had recognised it, so much so that Islaam had entered all the houses of the Ansaar and the idols were broken. Contrary to the Muslims in Makkah, the people of Islaam in Madinah were honoured and respected.

The number of Muslims were more than that of the mushrikeen, and because of that, Madinah had become free for the acceptance of Nabi ρ, by the grace of Hadhrat Mus`ab ibn Umair τ the first of the ambassadors in Islaam.

This is one of the stories of Hadhrat Mus`ab ibn Umair τ in Madinah. You will see how he invited to Allaah with wisdom and good spiritual counselling.

Hadhrat Mus`ab τ sat teaching the people the new religion and reciting the Qur`aan to them in the house of Hadhrat As`ad ibn Zurraa`ah τ, one of those who took bay`at at the first pledge in Aqabah.

His majlis (gathering) this time was upon the well called (Maraq). This well was in the land of the Banu Abd e Ashal who were from amongst the people of Madinah. Hadhrat Sa`d ibn Muaaz ibn Jabal τ who was one the leaders of Madinah had heard what Mus`ab was saying to him.

He then said to his friend (who was a disbeliever at the time named Hadhrat Usaid ibn Hudair τ): "Go and visit these two (i.e. Hadhrat Mus`ab τ and Hadhrat As`ad τ) and prevent them from coming to our house/land. Because verily had As`ad ibn Zurraa`ah not been the son of my maternal aunt, I would definitely killed him. "

Hadhrat Usaid τ came with his spear. When Hadhrat As`ad τ saw Hadhrat Usaid τ he said to Hadhrat Mus`ab τ: "This is the leader of his people. He has definitely come to you. Then I will trust Allaah regarding him. (فأصدق الله فيه)"

Hadhrat Mus`ab τ then said: "If he sits, I will speak to him."

Hadhrat Usaid τ came swearing Hadhrat Mus`ab τ and Hadhrat As`ad τ. Thereafter he said: "What have you two brought to us? Get out from our land (i.e. the land of the Banu Abd e Al-Ashal)"

Hadhrat Mus`ab τ then said: "Sit and listen. If you are pleased with what you hear accept it. And if you do not like it, we will stand."

Hadhrat Usaid τ then said: "Make me listen. Be just. (أنصفت)." He then placed his spear down and sat listening to Hadhrat Mus`ab τ whilst he was reciting the Qur`aan.

The Sahaabah τ said: "By Allaah, we had recognised Islaam in the face of Usaid before he spoke. "

Hadhrat Usaid τ then said: "How good and beautiful this is! What do I do to enter in this deen?"

Hadhrat Mus`ab τ said: "Have a bath, and purify your clothes. And testify to the testification of the truth." Thereafter he performed two rakaats Salaah. Hadhrat Usaid τ came quickly after he had a bath and become pure. Thereafter he raised his voice: "I bear testimony that

there is none worthy of worship except Allaah, and I bear worship that Muhammad ρ is the messenger of Allaah."

When Hadhrat Usaid τ reached the house of his people, they said: "We take an oath in Allaah that he came with a face different to the one he had left with. Because his face had returned shining with the Nur of Imaan radiating in it."

Hadhrat Sa`d τ said to Hadhrat Usaid τ: "What did you do?

He then said: "I spoke to the two men."

They both then said to me: "We will do what you love/wish."

You heard that the Banu Haarithah had gone to Hadhrat As`ad ibn Zurraa`ah τ in order to kill him, because they knew that verily he was the son of your aunt. Hadhrat Sa`d τ quickly stood up and with him was his spear so that Hadhrat As`ad ibn Zurraa`ah τ the son of his aunt will be not be killed.

When he saw Hadhrat Mus`ab τ and Hadhrat As`ad τ at ease, it became known that Hadhrat Usaid τ (he was one person) who had only intended to listen to the words of Hadhrat Mus`ab τ.

Hadhrat Sa`d τ said to Hadhrat As`ad τ: "By Allaah, had you not been the son of my maternal aunt, I would have definitely killed you with this spear. Get out of our land."

Hadhrat Mus`ab τ then said to Hadhrat Sa`d τ: "Sit and listen to what we are saying. Then if you don't like it, we will turn away.

Hadhrat Mus`ab τ recited the verses of Allaah. Then when Imaan overcame the heart of Hadhrat Sa`d τ and he publicised it: "There is

no deity worthy of worship except Allaah and that Muhammad ρ is the messenger of Allaah," he was another person.

He thereafter returned to his people saying to them: "O Banu Abd e Ashal, How do you'll know me to be amongst you'll?"

They said: "We regard you to be our leader and the most virtuous of us."

Hadhrat Sa`d τ then said: "Then verily the words of your men and woman are forbidden upon me until you'll believe in Allaah and His messenger ρ." It was not even evening and the people had testified that there is none worthy of worship except Allaah and that Muhammad ρ is His messenger. And like this, Hadhrat Mus`ab τ returned with seventy men after there were just seven of them in the beginning of the year.

There was no man from the Ansaar except that he knew that Hadhrat Mus`ab ibn Umair τ had surpassed him. Islaam had definitely entered Madinah upon his hands and he was the first to perform Jumu`ah Salaah in Madinah.

Hadhrat Mus`ab ibn Umair τ participated in the battle of Badr and carried the banners of Rasulullaah ρ on that day. His brother was amongst the captives of the battle of Badr. Hadhrat Mus`ab τ then passed by him and said to the Muslim who had captured him: "Tighten his shackles. Because verily for him is a rich origin." His brother then looked at him in denial and then said: "You are my brother, and you saying this?"

Hadhrat Mus`ab τ replied: "Rather this," whilst he indicated to the Muslim, "my brother?"

“My father is Islaam and there is no father besides it even if you’ll are boasting with (بقيس أو تميم)”

Hadhrat Mus`ab τ came out carrying the banner for a second time in the battle of Uhud and when the Muslims were exposed Hadhrat Mus`ab τ remained firm whilst carrying the banner of Rasulullaah ρ whilst saying: “Muhammad ρ is only a Rasul (messenger) Definitely messengers have passed from before him.”

A man from the mushrikeen named (ibn Qam`a) came and struck him on his right hand cutting it off. Mus`ab then carried the banner with his left hand.

He was repeating: ““Muhammad ρ is only a Rasul (messenger) definitely messengers have passed from before him.”

Ibn Qam`a then struck his left hand cutting it off. Hadhrat Mus`ab τ then carried the banner by placing it between his shoulders clutching it to his chest whilst he was saying: ““Muhammad ρ is only a Rasul (messenger) messengers have definitely passed from before him.”

The kaafir (disbeliever) fell on him striking him until he killed him. He then passed away as a martyr.

Hadhrat Mus`ab τ was soft skinned, neither tall nor short. At the end of the day, Rasulullaah ρ saw a man in the shape of Hadhrat Mus`ab τ carrying the banner. Rasulullaah ρ said to him: “Advance O Mus`ab !”

He then said: “It is not Mus`ab.” Rasulullaah ρ knew then that it was an angel whom Allaah had assisted him with. Rasulullaah ρ knew that Hadhrat Mus`ab τ has been killed. He then read the saying of Allaah: “ من المؤمنين رجال صدقوا ما عاهدوا الله عليه فمنهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلا

“Among the Mu`mineen there are men who are true to the pledge they vow to Allaah (i.e. that they fight in jihaad until they die). Of them is he who fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred) they have not changed (their resolve) in the least (unlike the munaafiqeen)” Surah Ahzaab: Verse: 23

When the Muslims intended to bury Hadhrat Mus`ab τ, they did not find anything besides a short cloth. When they covered his head, his feet were exposed. And when they covered his feet his head was exposed. Rasulullaah ρ then said: “Cover his head and place the leaves of the tree over his feet.”

Like this Hadhrat Mus`ab τ had come out from his world, without any belongings. Thereafter the Qur`aan was revealed with what he use to utter “ وما محمد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا و سيجزي الله الشاكرين ”

“Muhammad ρ is but a Rasul (of Allaah and not a God). Indeed many Rasul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam on the advice of the hypocrite’s points)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself), Allaah shall soon reward the grateful ones (so be firm and strive for deen)” Surah: Aale-Imraan, verse: 144

Beneficial Lessons

1. To strive in the path of Allaah with whatever one owns.
2. There is no obedience for the creation in the disobedience of Allaah.
3. Inviting towards Allaah and spreading Islaam.
4. Good and polite speech for the disobedient until they follow what Allaah has revealed.

Questions

Who was he?

1. He sought for Hadhrat Mus`ab ibn Umair τ to be a guest in his house whilst spreading Islaam in Madinah.
2. The man who intended to kill Hadhrat Mus`ab ibn Umair τ in Madinah but had accepted Islaam?
3. The first person to perform Jumu`ah Salaah in Madinah.

Fill in the correct answers from within the brackets

Hadhrat Mus`ab ibn Umair τ was the first____________in Islaam (Governor, Leader/watchman)

__________the mother of Hadhrat Mus`ab τ punished him and prevented him from food. (Khunaas, Unaas, Junaas)

The martyrdom of Hadhrat Mus`ab τ took place in the battle of ____________ (Badr, Uhud, Mu`ta)

If you saw Mus`ab ibn Umair before and after Islaam, how would you describe him?

Answers

Who was he?

1. Hadhrat As`ad ibn Zurraa`ah τ.
2. Hadhrat Sa`d ibn Muaaz τ.
3. Hadhrat Mus`ab ibn Umair τ.

Fill in the correct answers from within the brackets

1. Leader

2. Khunaas
3. Uhud

The Story of Hadhrat Ja`far ibn Abi Taalib τ.

The victory of Khaibar concerning the Muslims was a clear assistance. Allaah had definitely purified Madinah from the Jews and Khaibar was a village filled with goodness and wealth. Allaah had then sustained the Muslims from it with plentiful booty and abundant wealth so much so that they became wealthy after it.

Whilst the victory of Khaibar continued to be announced, a man who Nabi ρ welcomed graciously had reached Madinah. He was welcomed to such an extent that his arrival and that of the victory of Khaibar had become one.

Nabi ρ then said: “I do not know with which I am happier, the arrival of Ja`far ibn Abi Taalib or the victory of Khaibar”

Hadhrat Ja`far ibn Abi Taalib τ was that man whose arrival and return to Madinah had pleased Nabi ρ. Hadhrat Ja`far τ had numerous feats and virtues. He has a delightful story which ends with his τ martyrdom and death in the path of Allaah.

He was Hadhrat Ja`far ibn Abi Taalib τ, yes, the son of the cousin of Rasulullaah ρ. When Abu Taalib became old, and the years had burdened him, many of the family members chose Rasulullaah ρ to be a guardian for Hadhrat Ali τ.

As for Hadhrat Ja`far τ he had definitely come in the guardianship of his uncle Abbas ibn Abdul Muttalib. Hadhrat Ja`far τ was the closest in resemblance to Rasulullaah ρ so much so that Nabi ρ had said regarding him: “The people are from different trees, And I and Ja`far are from one tree.”
How good a man was Hadhrat Ja`far τ that he accepted Islaam early in Makkah at the hands of Hadhrat Abu Bakr As-Sideeq τ.

The hardships of life had partnered him and the harms were carrying his believing wife (Hadhrat Asma bint Umais τ) who had become the wife of Hadhrat Abu Bakr τ after his death.

After Hadhrat Abu Bakr τ passed away, Hadhrat Ali τ married her. What a good wife she τ was for the best of people. Abu Taalib was determined to protect Nabi ρ. He then commanded his two sons, Hadhrat Ali τ and Hadhrat Ja`far τ to be with Rasulullaah ρ. Rasulullaah ρ used to perform Salaah and they both were like two wings for him, Hadhrat Ali τ was on the right side and Hadhrat Ja`far τ was on the left side.

Makkah was like a prison for the Muslims at that time. Rasulullaah ρ then commanded his companions to migrate to Abyssinia, in search of safety there, far from the eyes of the mushrikeen and the harms.

The star of Hadhrat Ja`far τ had definitely come out in Abyssinia and it will be sufficient for you to hear the saying of Hadhrat Abu Hurairah τ narrating the strength of Imaan in the heart of Hadhrat Ja`far τ.

How was he the best of the people? He then said: "He had not rode an animal, nor follow the horseshoe (نعال) of anyone after Rasulullaah ρ and his family more virtuous than that of Ja`far ibn Abi Taalib."

Like this, Hadhrat Ja`far τ was the best of people after Rasulullaah ρ.

He was so loving to the believers and so compassionate upon them so much so that Nabi ρ called him "Father of the destitutes" because of his severe love for them and excessive sitting with them. However the matter of Hadhrat Ja`far τ in Abyssinia was more wonderful than all of that.

The Muslims hoped for the justice of Hadhrat Najaashi τ (the king of Abyssinia). They then migrated to his land in search of freedom and safety.

Hadhrat Najaashi τ was a man who stood for truth. He then left them with the freedom to worship in his land. The Quraish had heard of the easiness and sent Amr ibn Aas and Abdullah ibn Abi Arabia behind the muhaajireen, so that he would return them shackled with chains.

Amr ibn Aas carried priceless gifts for Hadhrat Najaashi τ and his generals with him. And his marginal notes were like a type from the types of bribery in order to succeed with what he intended and with action Amr advanced the gifts to the generals so that they will be of assistance and speak on behalf in favour of him when he speaks to Hadhrat Najaashi τ.

Amr by means of the gifts was able to win the generals over to him and schedule a time with Hadhrat Najaashi τ for the entrance upon him. Hadhrat Najaashi τ permitted Amr to enter. Amr then said: "O King, verily foolish servants have come to your city. They turned away from the religion of their people, nor have they entered in your religion. Instead they follow a new religion and definitely their people, noble ones and fathers have sent us so that you will return them to them in order to educate/discipline them."

The generals then said: "The man is truthful. Hand over them to him."

The justice of Hadhrat Najaashi τ made him angry and he said:
"A people who have inhabited my city and chosen me upon everyone else, it is only just that I first ask them. If it is like how the man said I will and over them and if not well done, their

neighbourhood will be what is next door to me. (وإلا أحسنت جوارهم ما جاوروني)"

The companions of Rasulullaah ρ gathered in order to give opinions in their matter. Hadhrat Ja`far τ said: "No one will speak from you'll. Today, I am your spokesperson." The Muslims went to Hadhrat Najaashi τ and entered upon him.

The leader then said to them: "Prostrate to the king"

Hadhrat Ja`far τ then said: "We do not prostrate except to Allaah."

Thereafter Hadhrat Najaashi τ said: "What is this religion by means of which you'll have separated from you'lls people, you'll have not entered in my deen and nor any other deen from this generation?"

Here Hadhrat Ja`far τ had a small conversation and sought assistance from Allaah. He was thereafter describing the condition of the Muslims before and after Islaam saying: "O King, We were such a people, people of ignorance, We worshipped idols and ate carrion. We carried out evil actions and cut of family ties and were evil to our neighbours. The strong from amongst us were eating from the weak.

We were all of that until Allaah Y sent to us such a messenger from amongst us who we recognised. We recognised his lineage, truthfulness, trustworthiness and virtue. He invited us to Allaah Y so that we proclaim Him to be one, worship him and separate from what we and our forefathers were worshipping from besides Him from the stones and idols.

He commanded us with the speaking the truth, fulfilment of trust, joining family ties, being good to neighbours, and to refrain from forbidden things and blood shed. He prevented us from immodesty, giving false testimony, and the eating of carrion. He also commanded

us that we worship Allaah alone without ascribing any partners to him.

He commanded us with Salaah, Zakaah and fasting. We were then truthful to him, believed in him and worshipped Allaah alone and we did not ascribe anything to Him.

We regarded as forbidden what was forbidden upon us and regarded as permissible what was permitted for us. Our people then became hostile towards us. They punished us and allured us from our religion so that they will make us return to the worshipping of idols.

When they forced, oppressed and grieved us and came between us and our people, we came to your city. We chose you among others and desire to be your neighbour and hope that we will not be oppressed by you O king."

Hadhrat Najaashi τ then said: "Do you have anything with you which came from Allaah Y ?"

Hadhrat Ja`far τ said: "Yes,"

He said: "Recite it to me."

Hadhrat Ja`far τ then recited from Surah Maryam. Hadhrat Najaashi τ and the generals cried so much that their tears flowed upon the beards.

Hadhrat Najaashi τ then said: "Verily this and the one which Isaa υ brought it have come out from one niche/lamp."

Thereafter he turned to Amr ibn Aas and his associate and then said to them: "No, By Allaah, I will never hand them over to you'll ever."

Like this the attempts of Amr were shattered against a boulder, Hadhrat Ja`far ibn Abi Taalib τ. However, Amr returned to Hadhrat Najaashi τ the following year with such a matter, he thought on the basis of which he will soon return the Muslims to Makkah.

He then said to Hadhrat Najaashi τ: "Verily these people are saying a great thing regarding Isaa υ the son of Maryam."

Hadhrat Najaashi τ then sent for Hadhrat Ja`far τ so that he would ask him, Whilst Amr ibn Aas was standing by the door. Amr then said to a guard: "Permit Amr ibn Aas. (إئذن لعمرو بن العاص)"

Hadhrat Ja`far τ then said: "Permit the group of Allaah." (إئذن لحزب الله) Hadhrat Ja`far τ then entered upon Najaashi who thereafter said to him: "What is it that you'll are saying regarding Isaa υ the son of Maryam?"

Hadhrat Ja`far τ then said: "He is the servant of Allaah and His messenger and His word (the word "Be" that Allaah used to create him) He cast it to (on) Maryam "The Virgin"

Hadhrat Najaashi τ then said: "This By Allaah, is Isaa the son of Maryam. Go, you'll are safe in my land. No one's evil will touch you." The Muslims were favoured with freedom and safety in the land of Abyssinia with blessings of Allaah Y and thereafter by virtue of Hadhrat Ja`far τ.

Hadhrat Ja`far τ noticed the longing for Rasulullaah ρ and quickly hastened to Madinah. That was after the victory of Khaibar was announced so much so that Rasulullaah ρ had become happy and said: "I do not know with which of them two I am happier, With the victory of Khaibar, or the arrival of Ja`far?

However, the stay of Hadhrat Ja`far τ in Madinah was not for long. He had come out to battle the Romans in the battlefield of Mu`ta during the eighth year after Hijri.

Rasulullaah ρ said to his army: "The leader of the people is Zaid ibn Haarithah. If he martyred, then Ja`far ibn Abi Taalib and if he is martyred, then Abdullah bin Rawaahah, then if he is martyred, then the Muslims should be pleased with a man from amongst them."

It (Mu`ta) began with two hundred thousand Romans facing just three thousand Muslims. The fighting broke out and there was fierce fighting. Hadhrat Zaid ibn Haarithah τ fell, martyred after fighting and striving. Hadhrat Ja`far τ then carried the flag whist he was declaiming poems saying:

يا حبذا الجنة واقترابها طيبة و بارد شرابها
والروم روم قد دنا عذابها كافرة بعيدة أنسابها
عليّ إذا لاقيتها ضرابها

"How perfect is Jannat and its approach is pleasant and its drinks cold.
And/as for the Romans, Rome has definitely come close to its punishment distant disbelief is its origins. Upon me when عليّ إذا لاقيتها ضرابها

He carried the flag in his right hand, one of the mushrikeen then cut it off. He then put it in his left hand. The man attacked him and cut off his left hand. He clasped the flag with both his arms. They then came to him and killed him as a martyr close to Hadhrat Zaid τ. In his body were seventy wounds, all of them being in the front, nothing in the back after the battle ended.

Before the Muslims returned, Rasulullaah ρ spoke whilst his eyes were tearing. He ρ then said: "Zaid carried the flag. He was then

afflicted. Thereafter Ja`far carried it. He was then afflicted. Thereafter Abdullah bin Rawaahah took it. He was also then afflicted.”

The Muslims returned from this battle. When the people came out to receive them, they did not find Hadhrat Ja`far ibn Abi Taalib τ amongst them. They had definitely left his body in Mu`ta so that he will be close to the martyrs of the Muslims as a testification upon the striving of the Muslims which was in every part from the land.

All of a sudden Rasulullaah ρ said: “Give me the son of Ja`far and arrange food for the family of Ja`far.” All of Madinah cried upon the death of Hadhrat Ja`far τ. Until Rasulullaah ρ came out and said: “Do not cry over my brother Ja`far today, I have definitely seen him in Jannat with two wings which he flies with wherever he wishes.”
Hadhrat Ja`far τ was then called “The flying martyr.” He was called the possessor of two wings τ and I am pleased with him. (وأرضاه)

Beneficial Lessons

1. A Mu`min is intelligent and able to face difficult situations.

2. You will suffer harm in the path of Allaah Ta`aala.

3. Striving in the path of Allaah Y.

4. Bravery and valour is from the qualities of a believer.

Questions

Mention the story of how the death of Hadhrat Ja`far τ took place in your own words.

Compete the following:

Hadhrat Ja`far ibn Abi Taalib τ was the father of ___________ and he was the________ martyr. He was the possessor of ________. He accepted Islaam early in _____________. And with was his wife__________daughter of _________ the one who married______________ after the death of Hadhrat Ja`far τ. Then when he passed away she married____________τ.

Who was he?

1. The just king the Muslims hoped for his justice. They then migrated to his land?

2. The kufaar sent him behind the Muslims to Abysinnia so that he will seek for their return?

3. The leader of the Mu`mineen in Abysinnia and the spokesperson on their behalf?

Answers

Compete the following:

The destitutes, the flying, Makkah, Hadhrat Asma τ, Umais, Hadhrat Abu Bakr As-Sideeq τ, Hadhrat Ali ibn Abi Taalib τ.

Who was he?

1. Najaashi.

2. Amr ibn Aas.

3. Hadhrat Ja`far ibn Abi Taalib τ.

The Story of Hadhrat Bilaal ibn Ribaah τ.

You will be repeating the intial period of Islaam with us. We remember the history of the first cavalry of troops who were the sahaabah of the abundant distribution of the harm and painful punishment in Makkah.

Upon the hot sands of Makkah, and under the blaze of its sun burning sun, and in front of its rough sands Hadhrat Bilaal ibn Ribaah τ use to be tolerating the punishment pleased and at peace. The whip of the kufaar changed the strength of his Imaan pulling him to this Deen.

The heat of the sun in its burning a water of punishment was quenching the heart of Hadhrat Bilaal τ's thirst for Jannat. The hunger was changed to satiety. The mushrikeen discussed how they will punish this Abyssinian slave who had become a master with his Imaan.

He was Hadhrat Bilaal ibn Ribaah τ, the black Abyssinian slave, his mother named Hammaamah.

In Makkah the people were commodities which used to be sold and bought before all were shadowed under the flag of Islaam.

His king and master was Umayyah ibn Khalaf Al-Jamahi, one of the wealthy traders of Makkah, and that personality which obtained respect entering the souls of Makkans from the Quraish.

Hadhrat Bilaal τ was in the service of Umayyah. Ummayyah was rewarding. He used to take Hadhrat Bilaal τ as a companion on his travels and made him the treasurer of the wealth. He recognised

Hadhrat Bilaal τ by the sweetness of his voice amongst the slaves in Makkah.

Hadhrat Bilaal τ heard about the mission/message of Rasulullaah ρ. He then went secretly to him asking him about this new Deen. Hadhrat Bilaal τ knew that Islaam invited to equality for all, master and slave, rich and poor, white and black, Arab and non-arab. There was no one quicker to believe in Rasulullaah ρ. He was then from the first of those who accepted Islaam. When Rasulullaah ρ propagated Islaam to the people and announced it. Hadhrat Bilaal τ was the first to publicize his Islaam in Makkah and expose it. With him were Hadhrat Abu Bakr τ, Hadhrat Amaar τ, Hadhrat Yaasir τ, Hadhrat Sumayyah τ, Hadhrat Suhaib τ and Hadhrat Miqdaad τ.

As for Hadhrat Abu Bakr τ, his wealth and people had protected him. As for the rest, the mushrikeen began expose them to heat of the painful punishment.

From amongst them was Hadhrat Bilaal τ whose master Umayyah ibn Kalaf had looked to him. Verily he was an owned slave. There was no right for him to accept Islaam unless he permitted him to do so. But Hadhrat Bilaal τ had seen that Allaah Y was his master and the master of Umayyah. Then everyone is a slave in the kingdom of Allaah.

Hadhrat Bilaal τ began his striving in Makkah. The mushrikeen came to all the weak Muslims and clothed them with armour of iron and thereafter melted this armour in the sun.

Until the pains and troubles had reached the Muslims, the mushrikeen left them and the people of every man had come and fed him and gave him something to drink, except Hadhrat Bilaal τ. They had tied him with ropes and gave him to children dragged him and

played with him whilst he said: “The One (Allaah), The One (Allaah)”

Umayyah used to take Hadhrat Bilaal τ out in the midday heat and make him lie on his back in the spacious desert of Makkah. Thereafter he brought a boulder and placed it on his chest.

He used to say to him (Hadhrat Bilaal τ): “It will continue like this until you disbelieve in Muhammad and worship Laat and Uzza (two idolatry gods).” Hadhrat Bilaal τ then repeated his words: “The One (Allaah) The One (Allaah)”

These words had given Hadhrat Bilaal τ the strength to face this painful punishment and drive him towards Imaan. His Imaan in Allaah only increased and his conviction in the weakness of the ones who were unable to remove the Imaan from his heart also increased.

True: The One (Allaah), The One (Allaah). Hadhrat Waraqah bin Naufal τ came whilst Hadhrat Bilaal τ was repeating: “The One (Allaah), The One (Allaah).” Hadhrat Waraqah τ then said: “Allaah is One, O Bilaal!” Thereafter he said to Umayyah ibn Khalaf: “If you’ll kill him, I will definitely take his grave sympathetically (i.e. I will visit him to take lesson and warning.)”

Hadhrat Abu Bakr τ came to Umayyah and said: “Do you not fear Allaah Y ? Regarding this destitute?”

“Until when (i.e. will you continue like this)?”

Umayyah then said: “You have corrupted him against me. Save him if you are able.”

Hadhrat Abu Bakr τ then bought him in exchange of seven awaaq of gold (a weight in gold). Umayyah then said: "If I sold him for one Ouqiyas of gold I would have accepted."

Hadhrat Abu Bakr τ then said: "Even if you sold him for a hundred uqiyahs, I would have given it to you."

Hadhrat Umar ibn Khattaab τ used to say: "Abu Bakr our master freed Bilaal our master"

The intermission of punishment and harm had ended and we will continue to testify of Hadhrat Bilaal τ's repeating: "The One (Allaah), The One (Allaah)."

Rasulullaah ρ used to say: "Bilaal is the first from Abysinnia (i.e. to accept Islaam) Allaah honoured Bilaal by making him the treasurer of the wealth."

Allaah had compensated Bilaal with someone better than Umayyah bin Khalaf. He was Rasulullaah ρ, Hadhrat Bilaal τ had become the treasurer of the wealth of Rasulullaah ρ from his prophethood until his death.

Hadhrat Bilaal τ said about Rasulullaah ρ: "When a Muslim man came to him naked, he commanded me. Go and seek for a loan, and purchase a shawl. Then clothe him and feed him."

One day when Rasulullaah ρ sat remembering the difficult days of Makkah he said: "I fear Allaah and He fears none, I was harmed in the path of Allaah and none harms him."
(لقد أخفيك في الله وما يخاف أحد ، ولقد أوذيت في الله وما يؤذى أحد)

Thirty days and nights had passed with me and Hadhrat Bilaal τ having food which was a piece of liver that Hadhrat Bilaal τ concealed under his arms.
(ولبلال طعام يأكله ذو كبد ، إلا شيء يواريه إبط بلال)

Yes, this was the condition of Rasulullaah ρ and Hadhrat Bilaal τ. Thirty days and nights without any other food which a man or animal could eat besides that which Bilaal concealed under his arms out of fear that the mushrikeen will see it or besides them. (خوفا من أن يراه المشركون أو غيرهم)

And like this, Hadhrat Bilaal τ shared a life of hardship and patience in Makkah without complaining and nor being dissatisfied.

Nothing was sweeter than staying close to Nabi ρ even though in that was hunger, thirst and painful punishment. Everything was easy except the separation of Rasulullaah ρ. Only Hadhrat Bilaal τ knew that he came out from Makkah to Madinah as a Muhaajir, and that he came out from Madinah with Rasulullaah ρ. How good companions they both were.
(ولم يعرف عن بلال أنه جرج من مكة إلا مهاجرا إلى المدينة ، أو خرج من المدينة إلا مع رسول الله فنعم الرفيقان كانا)

In Madinah he was constantly with Rasulullaah ρ, and like how Hadhrat Bilaal τ was raised due to the Dhikr of Allaah in Makkah, here too he raised him in Madinah as a Muazzin gathering the people for Salaat with his sweet and pleasurable voice: "Come to salaah, Come to success."

Hadhrat Bilaal τ was the Muazzin of Rasulullaah ρ, when travelling, residing and in every place that Rasulullaah ρ went to.

During the Battle of Badr, Hadhrat Bilaal τ came out with the remnants of an army of the Muslims fighting against the legion of the

mushrikeen. Hadhrat Bilaal τ had seen with his own eyes that the leader of the disbelievers was Ummayyah ibn Khalaf, the one who punished him in Makkah and mocked the Muslims.

Hadhrat Abdur Rahmaan ibn Auf τ had captured him. However Hadhrat Bilaal τ could not control himself whilst seeing Umayyah alive. Death was then better for this disbeliever and the fire is his abode. Bilaal then shouted: "O Muslims, this is the leader of the disbelievers, Umayyah ibn Khalaf."

The Muslims attacked the leader of the disbelievers and then cut of his head and Allaah had freed the Muslims from his plans and evils. Like this, the voice of Hadhrat Bilaal τ shouted: "Allaah is the Greatest; Allaah is the One, The Independent."

That morning, Rasulullaah ρ called for Hadhrat Bilaal τ and said to him: "O Bilaal, with what have you preceeded me to Jannah? Not only have you entered Jannah, but I have heard your footsteps in front of me. Verily you have entered last night and then heard your footsteps."

Hadhrat Bilaal τ then said: "O Rasulullaah ρ, I have not done nothing except that I do not make whudhu without reading two rakaats Salaah."

Rasulullaah ρ then said: "It is because of this that you have preceeded me to Jannah"

The Muslims entered Makkah with Rasulullaah ρ during its conquest. Hadhrat Bilaal τ was with Nabi ρ in the front of the army when the time for Salaah had approached. He then ascended the Ka`bah to give Azaan, and O how beautiful it was, verily it was Makkah in which he was punished from every side, but Allaah was truthful in His promise and assisted His army and defeated the

enemy alone. And here in Makkah, the garment of disbelief were removed replaced by the garment of Islaam. Its people then believed willingly or unwillingly (طوعا أو كرها) and Hadhrat Bilaal τ returned, this time chanting in a sweet voice: "Allaah is the Greatest, Allaah is the Greatest, and There is none worthy of worship except Allaah."

Nabi ρ had passed away and the Muslims had not buried him yet.
ولم يكن المسلمون قد دفنوه بعد

Hadhrat Bilaal τ stood up to give the Azaan. When he reached "I testify that Muhammad (S.A.W.) is the Rasul of Allaah" there were tears slowing him down/suppressing him. He cried with the rest of those who were in the Musjid. Hadhrat Bilaal τ had descended without completing his Azaan.

Hadhrat Bilaal τ had definitely lost his beloved Nabi ρ.

Hadhrat Abu Bakr τ then said to him: "Give the Azaan O Bilaal"

Hadhrat Bilaal τ replied: "If you have freed me so that I will be yours, then restrain me, and if have freed me for the sake of Allaah, then leave me"

Hadhrat Abu Bakr τ said: "I have only freed you for the sake of Allaah"

Hadhrat Bilaal τ replied: "Then verily I will not give Azaan for anyone after Nabi ρ"

Hadhrat Bilaal τ thereafter sought permission from Hadhrat Abu Bakr τ to go to Syria so that he will strive there in the path of Allaah. Then perhaps the striving was a solace for his missing Rasulullaah ρ .

In the khilaafat of Hadhrat Umar τ, he went to Syria to visit it. Here he was bent upon Hadhrat Bilaal τ giving the Azaan.

Hadhrat Bilaal τ then stood up and whilst giving the Azaan he and all those preset present cried. The voice of Hadhrat Bilaal τ had returned Rasulullaah ρ to them despite his death. They then remembered him and the days that Hadhrat Bilaal τ used to give Azaan and Rasulullaah ρ would come out to them. Their tears had not subsided except after a long period.

Hadhrat Bilaal τ continued to be stationed in Syria upholding Islaam and striving in the path of Allaah until the true time had come close.

Allaah had permitted Hadhrat Bilaal τ to meet his Nabi ρ in Jannah except that Nabi ρ had preceeded Hadhrat Bilaal τ to Jannah this time. Hadhrat Bilaal τ then hastened to meet him there where the bounties of ` The One Allaah, The Greatest' are greater in everything in the world. May peace be upon the Muazzin of Rasulullaah ρ .

Beneficial Lessons

1. Patience upon the harms and his tolerance in the path of Allaah.

2. Attachment of Allaah and His Rasul ρ.

3. The is no difference between people except in piety and good deeds.

Questions

Answer with one word:

1. "Our master freed our master?"

2. A word which Hadhrat Bilaal τ used to repeat when the kufaar use to torture him?

3. The first person to announce his Islaam in Makkah?

State whether true or false?

1. Hadhrat Abu Bakr τ loved Hadhrat Bilaal τ and freed him for the sake of Allaah.

2. Umayyah bin Khalaf was the leader of the disbelievers.

3. Hadhrat Bilaal τ was a rich man whom Nabi ρ loved.

How much do you love Bilaal (R.A.)?

Answers

Answer with one word:

1. Hadhrat Abu Bakr τ.

2. "The One Allaah, The One Allaah"

3. Hadhrat Bilaal ibn Ribaah τ.

State whether true or false?

1. True

2. True

3. False

The Story of Hadhrat Amr bin Jamooh τ.

Look at the fruits of Islaam which became apparent in Madinah. There he was, Hadhrat Mus`ab ibn Umair τ glancing around at the gathering of youth of Yathrib, the one which was named after its evil that had become the pure Madinah Munawwarah, city of Rasulullaah ρ.

Around Hadhrat Mus`ab τ, Hadhrat Khallaad τ, Hadhrat Muaaz τ and Hadhrat Muawwiz τ, the sons of Hadhrat Amr bin Jamooh τ, leader of the Banu Salamah.

And the third from amongst them was Hadhrat Muaaz ibn Jabal τ.

They all sat listening to Hadhrat Mus`ab τ whilst he was teaching them about Islaam and deen. He was reciting the Qur`aan to them. However the sons of Hadhrat Amr bin Jamooh τ were in profound grief, because their father was Hadhrat Amr bin Jamooh τ, leader of the Banu Salamah and a kaafir (disbeliever) that worshipped an idol named Manaaf. Not only did Hadhrat Amr τ love his idol, rather he was deeply devoted to it. He made a special corner/niche in his house for it which none were allowed to enter except him.

He never used to do anything until he had entered prostrated to it and ask for blessings from it.

His sons wanted to guide him to straight path and invite him to Islaam. Their mother was another who had accepted Islaam secretly. And Allaah was happy with their intentions, however with a subtle path which was not free from sweetness and…... (ولكن بطريقة لطيفة لا تخلو من عذوبة و ظرف)

Hadhrat Amr bin Jamooh τ was one of the remaining few leaders in Yathrib which had remained upon their disbelief. His sons and wife had therefore all concealed their Islaam.

Hadhrat Amr τ had heard what Hadhrat Mus`ab τ was saying and inviting towards. He then sent Hadhrat Amr τ to Hadhrat Mus`ab τ and said to him: "What is this that you'll have come with?"

Hadhrat Mus`ab τ replied: "If you wish, we will come to you and make you listen" He then appointed a day and went to them."

The meeting between Hadhrat Amr τ and Hadhrat Mus`ab τ in the beginning was futile, except that Hadhrat Mus`ab τ was very patient and sought for the guidance of the people to the straight path.

He then recited to Hadhrat Amr τ a part of Surah Yusuf:
الر تلك آيات الكتاب المبين ، إنّا أنزلناه قرآنا عربيّا لعلكم تعقلون
"Alif, Laam, Raa, (Only Allaah knows the correct meaning of these letters) These are the verses of the clear book (the Qur`aan). Undoubtedly We have revealed it (the Qur`aan) as an Arabic (versatile/clear/grand) Qur`aan so that you (O people of Makkah to whom the Qur`aan was first recited) may understand." (Surah Yusuf: verse 1 & 2")

The verses astonished Hadhrat Amr τ, but due to the love of his idol and could not decide upon any matter without it.

He then said to Hadhrat Mus`ab τ: "Verily I have to counsel with my people."

Hadhrat Amr τ returned to his idol and then prostrated in front of it. He thereafter said: "O Manaaf (the name of the idol) do you reject what these people want from me?"

Hadhrat Amr τ placed the sword upon his idol and thereafter turned away.

His son Hadhrat Mu`aaz τ then stood up and took the sword from above the idol and concealed it until he came and recognized that it cannot benefit nor can it harm and it does not own anything.

Hadhrat Amr τ who was present then said: "Where is the sword O Manaaf?"
ويحك إن العنزة الضعيفة تدافع عن نفسها.

Thereafter Hadhrat Amr τ said to his idol: "Verily I am going to the exalted city tomorrow." He entrusted his people to do good to his idol and he proceeded. His sons then came and tied the idol in a rope. Thereafter they placed it in a pit where the people of Yathrib used to place their dirt and filth and the remains of their urine.

Hadhrat Amr τ returned to his idol another time and did not find it. He shouted to his family: "Where is Manaaf? Where is my beloved God" No one had answered him.

Hadhrat Amr τ strived endlessly searching for his idol and did not leave any corner in his house nor did he leave the buildings around it without asking about it. In the end he found it there next to the filth of the people of Yathrib. (بجوار فضليات اهل يثرب)

He then lifted it, washed and purified it and thereafter returned it to its place. Thereafter he prostrated to it and said: "If only I knew who did this to you, I will definitely kill him."

During the third of the night الليلة الثالثة / latter portion of the night, his sons came to the idol and tied it up with a rope. And they hated it (فربطوه في حبال و كروه). Thereafter they tied it to the side of a dead dog

and placed it in the well of the Banu Salamah in which the remaining dirt and filth of the people was left.

Hadhrat Amr τ returned third asking his sons: “How are you‘ll?”

They said: “Well, Allaah made our house spacious and purified it from all filth. Thereafter when he went to his idol he did not find it. “

He then said: “Where is it?”

They said: “It is there. Look at it next to the well.”

Hadhrat Amr τ saw his idol spattered once again with dirt and filth.

He was unable to restrain the pain from himself. He was then certain that it was a stone which could not benefit nor could it harm, and that Imaan was better than kuffaar. He then said to his sons: “Are you’ll not upon what I am upon it? (do you’ll not follow what I follow?)”

They replied: “Yes, you are our master/leader. “

He then said: “Then verily I make you’ll my witness that I believe in what was revealed to Muhammad ρ”

And he recited a poem saying:

الحمد لله العي ذي المنن الوهاب الرزاق ديان الدين
هو الذي أنقذنـي من قبل أن أكون فـي ظلمة قبر مرتـهن
والله لو كنت إلهاً لم تكن أنت وكلب وسط في قرن

All Praise is due to The Highest, Possessor of Graciousness, Giver of giver, Sustainer, Judge of religion, He is the One who saved me before I will be in the darkness of the grave as a pledge, By Allaah if it was a god, you….. (check above)….

When Nabi ρ arrived at Madinah, he had seen in Hadhrat Amr τ respect/dominance and a correct opinion.

Once he said: "O Banu Salamah, Who is your leader/chief?"

They said: "The grandfather of ibn Qais, upon this that verily we see him to be a miser."

Rasulullaah ρ then said: "Which disease is worse than miserliness"

"Rather you'lls leader be the pure, Amr bin Jamooh. Verily the most outstanding of the people in ignorance is the most outstanding in Islaam."

(وأي داء أدوأء من بخل ، بل سيدكم الأبيض عمر بن الجموح ، إن خيار الناس في الجاهلية خيارهم في الاسلام)

Hadhrat Amr τ was a leader in his ignorance and his Islaam.

Hadhrat Amr τ was severely lame and that had prevented him from being present at the battle of Badr and fighting with Rasulullaah ρ.

When the Muslims returned from Badr, the stories of heroism, increased the flames of enthusiasm in the hearts. Whoever stayed behind from the battle of Badr intended to compensate for what he missed. Uhud was the one in which all had seen as a compensation for Badr. Rasulullaah ρ called out to the Muslims: "Stand up to Jannah (paradise) its breadth being the skies and earth. It was prepared for the god fearing."

Hadhrat Amr τ stood up intending to come out to Uhud, however his sons had prevented him. They said: "Allaah has definitely excused you." Hadhrat Amr τ came to Rasulullaah ρ saying: "Verily my sons intend to prevent me from coming out with you. By Allaah, I desire to walk with this lameness of mine in Jannah."

Rasulullaah ρ then said: “Regarding you, Allaah has definitely excused you and there is no jihaad obligatory upon you.“

Upon the persistence of Hadhrat Amr τ to come out with Rasulullaah ρ, Rasulullaah ρ said to his sons: “It is not obligatory upon you’ll to prevent him. Perhaps, Allaah Y will grant him martyrdom. Leave him.”

His wife, Hadhrat Hind bint Amr ibn Haraam τ said: “He definitely took his shield, thereafter made dua to Allaah saying: “O Allaah, Do not return me to my family.”

He τ was friends with Hadhrat Abdullah ibn Amr bin Jamooh τ the brother of his wife. They both came out together and with both of them was Hadhrat Khallaad ibn Jamooh τ.

In the beginning the assistance was an ally of the Muslims because of their obedience to the command of Rasulullaah ρ, however the archers had disobeyed the command of Rasulullaah ρ and their leader (Ameer) Hadhrat Abdullah ibn Jaabir τ. The Muslims were then exposed.

Confusion and disorder had occurred between the rows and it was that time when Hadhrat Amr bin Jamooh τ shouted saying: “Verily I by Allaah am desirous of Jannah and he entered plunging into the harmful fighting (القتال الضاري) With him was his son Hadhrat Khallaad τ until they both were martyred.”

Hadhrat Amr bin Jamooh τ walked to Jannah with his lameness like how he intended and did not return to his family like how he had make dua to Allaah Y. He Y had accepted it from him.
After the battle Rasulullaah ρ saw him martyred and next to him Hadhrat Abdullah ibn Amr ibn Haraam τ. He then said: “Bury Amr

bin Jamooh with Abdullah ibn Amr. Both of them loved one another and sincere to one another in the world."

In the time of Hadhrat Mu`aawiya τ a severe huge flood came upon Madinah so much so that the grave of Hadhrat Amr τ and Hadhrat Abdullah τ was destroyed. The people dug another grave so that he would be buried in it.

Hadhrat Jaabir ibn Abdullah ibn Amr ibn Haraam τ came so that he will see them both. It was as though they both had passed away yesterday, nothing had changed from them. One of them got wounded. He then placed his hand upon his wound and concealed like how it was. They raised his hand from his wound but he returned it a second time whilst he was dead. And between Uhud and the day when the Muslims had buried him was forty six years.
وكان بين احد ، و يوم حفر المسلمون ست و اربعون سنة

Verily it is a reality, not a thought, that the martyrs the land/earth does not eat their bodies and they are alive by their Rabb being sustained.

Beneficial Lessons

1. The believer is intelligent. He uses his intelligence in inviting towards Allaah.

2. Sacrificing one's wealth and self in the path of Allaah.

3. The martyrs are alive by their Rabb being sustained.

Questions

Choose the correct answer from between the brackets:

1. Hadhrat Amr bin Jamooh τ said to Rasulullaah ρ when he intended to come out to Uhud, “Verily I intend to walk/ tread to this Jannah (with my head, my lameness, my hand)”

2. The sons accepted Islaam before him and from them was Hadhrat Muaaz τ, (Hadhrat Mus`ab τ, Hadhrat Khaalid τ, Hadhrat Muawwiz τ) and Hadhrat Khallaad τ.

3. The name of the idol of Hadhrat Amr τ was (Al Laat, Manaat, Hibal)

Mention one reason for the following:

1. The Islaam of Hadhrat Amr bin Jamooh τ?

2. Hadhrat Amr τ's coming out for jihaad in the battle of Uhud?

3. The bodies of Hadhrat Amr bin Jamooh τ and Hadhrat Abdullah ibn Haraam τ like how they were unchanged?

Mention how many years were there between the burial of the two martyrs, Amr and Abdullah and the changing of the graves after the floods?

Answers

Choose the correct answer from between the brackets:

1. My lameness

2. Muawwiz

3. Manaat

Mention one reason for the following:

1. Because he discovered that his idol could not benefit nor could it harm.

2. Because he intended to enter Jannah.

3. Because the land does not eat the bodies of the martyrs.

Mention how many years were there between the burial of the two martyrs, Amr and Abdullah and the changing of the graves after the floods?

1. Forty six years .

The Story of Hadhrat Ikramah ibn Abi Jahal τ.

Who from amongst us do not recognise this name? Abu Jahal Amr ibn Hishaam, the one was made chief by his people even though he had not attained puberty.

It is true to say that he was the leader amongst his people, noble, obeyed, possessor honour and leadership.

He had buried himself in the sands of disbelief and if he wished he could have definitely revived it with the Noor of Imaan. He deserved the curse instead of contentment.

Abu Jahal was equivalent to Fir`aun in this Ummat. He lived in Makkah as an enemy to Allaah and His Rasul ρ. He attempted to kill Rasulullaah ρ several times. He saw the signs and miracles, but the mental perception had blinded the sight. He then became a disciple of Shaitaan.
Nabi ρ and his companions saw harms and hardships upon his hands, many times. Rasulullaah ρ desired for his Islaam and one day made Dua and said: "O Allaah, Strengthen Islaam with either Amr ibn Hishaam or Umar ibn Khattab."

Allaah had answered the dua of His Nabi ρ and the better of the two men was Hadhrat Umar ibn Khattab τ who then accepted Islaam. The more evil of the two was Abu Jahal. He then continued in his hostility.

Verily he was a person who suggested the war in Badr in order to punish the Muslims. His Shaitaan had definitely deceived him that soon he will defeat Nabi ρ and his companions. Then all of a sudden he was killed stained with his blood.

He said before his death: "For who is the sphere/field today?

Then it was said: "For Allaah and His Rasul ρ."

He then departed cursing the Muslims whilst disbelieving so much so that Nabi ρ said: "Verily the Fir`aun of this Ummah is worse than the Fir`aun of Musa υ"

True, verily the Fir`aun of Hadhrat Musa υ brought Imaan before his death even though Allaah did not accept it from him. As for the Arab Fir`aun, he died a kaafir swearing Allaah and His Rasul ρ.

In this evil abode filled with hatred for Islaam and Rasulullaah ρ. Hadhrat Ikramah τ, the one who saw his father go out of his way for the war with the Muslims. He saw his people being defeated in Badr.

He returned to Makkah without a father like how he had went and definitely left his father there thrown on the ground so that the Muslims will cast him in the well without mourning over him cursing him until his grave the one which he was buried in it.

As for on the day of Uhud, the set up was a little different, the Qur`aish had come out with its horse and pride (بخيلها و خلائها)

Hadhrat Ikramah τ was with the travelling army together with Hadhrat Khaalid ibn Waleed τ the one who was the leader upon the …. (ميمنة)

Hadhrat Ikramah τ was not alone, instead he took his wife Umme Hakeem with him who was hitting the daff with Hadhrat Hind bint Utbah τ and singing poems saying:
وبها بني عبد الدار و بها حماة الأدبار ضرباً بكل بتار

The men were eager and Hadhrat Ikramah τ rode his horse, his shaitaan and hatred leading him to fight Allaah and His Rasul ρ.

He was directing his attention to the place of death of his father with the swords of the Muslims in Badr. Until the battle ended with assistance not complete (بنصر غير كامل) for the mushrikeen since they averted in front of the attack of the Muslims and fled to Makkah.

Regarding Khandaq, it was the battle of the troops (يوم الأحزاب) Hadhrat Ikramah τ was then one of the thousands united which came to surround the city of Rasulullaah ρ.

But they were grieved when they saw a huge trench, the likeness of which had not been seen before. They gradually learnt that they did not know what they were doing.

The siege was long and Hadhrat Ikramah τ could not tolerate it and then came out with Amr ibn Wud inviting the Muslims to a one on one combat. Hadhrat Ali τ came out until he cut of the head of Amr ibn Wud. He threw it at the mushrikeen which then placed fear in the soul of Hadhrat Ikramah τ making him run like a frightened mouse leaving his spear and other things. Hadhrat Ali τ took it as a gift for Rasulullaah ρ.

Allaah honoured Islaam and the Muslims. They then conquered Makkah, however the matter did not pierce from some of the skirmishes.

Hadhrat Ikramah τ definitely stood and with him was Safwaan ibn Umayyah and Suhail ibn Amr in order to fight with the Muslims. And with them was also a man named Hamaas ibn Qais from the Banu Bakr.

When his wife saw him she said to him: "O Hamaas ibn Qais, what are you counting?"

He said: "I am counting Muhammad ρ and his companions."

She then said: “No By Allaah, You will not refrain from Muhammad ρ and his companions.”

He then said to her: “Rather soon we will kill them, and he will be a servant for you from amongst them.”

Hadhrat Ikramah τ and his companions gathered at a place named Khandamah. They intended to fight the Muslims, but Rasulullaah ρ charged them with his sword (*ولكن رماهم رسول الله بسيفه المسلول*): Hadhrat Khaalid ibn Waleed τ. All and Hammas who was with them were defeated. He then entered his house and locked the door. Thereafter he recited a couplet saying:

إنك لو شهدت يوم الخندمة إذ فر صفوان و فر عكرمة
واستقبلنا بالسيوف المسلمة يقطعن كل ساعد و جمجمة

“Verily if you had witnessed the day of Khandamah when Safwaan and Ikramah fled and it confronted us with uncontested swords which were cutting every assistant and skull.”

Hadhrat Ikramah τ fled and Rasulullaah ρ considered his blood as void with nine others (*وأهدر رسول الله دمه مع تسعة آخرين*) When Hadhrat Ikramah τ came to know of this, their escape was fixed for Yemen. During those moments Hadhrat Umme Hakeem τ his wife had accepted Islaam and asked for protection from Rasulullaah ρ for Hadhrat Ikramah τ.

He then said to her: “He is granted safety.”

Hadhrat Umme Hakeem τ came out returning her husband back to Makkah. With her was a roman slave. This slave saw after a distance and his seclusion with her an opportunity in attempting to seduce her. However it was not long until they came to a shore of the sea. Here she found fate mocking Hadhrat Ikramah τ.

Verily Hadhrat Ikramah τ had said to one sailor: “Take me to Yemen and I will give you whatever you want.” The sailor said: “No until you are sincere.” Hadhrat Ikramah τ then said: “And how do I show my sincerity?” He said: “That you bear witness that there is no god except Allaah and that Muhammad is the Rasul of Allaah ρ.”

Hadhrat Ikramah τ then said: “This is the god of Muhammad, the One he is inviting us towards Him.”

Hadhrat Ikramah τ knew that there was no god worthy of worship besides Allaah Ta`aala and turned his back. He then saw his wife who said: “I came to you from the side of the best of people, the most merciful of people, the most righteous of people, from the sided of Rasulullaah ρ. I sought protection for you from him. Then he granted you protection. Do not destroy yourself. Then return, verily you are safe.”

She informed him about the matter regarding the roman slave and that she sought assistance with some of the Arabs. They then assisted her and she continued with him until now. Before the return to Makkah, along the way, Hadhrat Ikramah τ stopped the roman slave and killed him. He intended to be alone with his wife.

She said: “O Ikramah, verily you are a mushrik and I am a Muslim. Allaah has definitely prohibited me for you.” The arrow of the words had inflicted the heart of Hadhrat Ikramah τ. She then made him cry and the thoughts in his head were contradicting each other.

In Makkah, Rasulullaah ρ stood between his companions saying to them: “Verily Ikramah ibn Abu Jahal will soon come to you all as a believer and muhaajir (one who migrated) do not curse his father. Verily the cursing of the dead harms the living. And it will not reach the dead.”

When Hadhrat Ikramah τ reached, Rasulullaah ρ then said to him: “Welcome to the migrating rider. (الراكب المهاجر) and stood up to him and spread his cloth for him. And welcomed him the best of welcomes.”

Hadhrat Ikramah τ then said: “It has reached me that you have granted me protection O Muhammad ρ?”

He said: “Yes, verily you are safe.”

Hadhrat Ikramah τ then said: “Then to what are you inviting?”

Rasulullaah ρ replied: “To the worship of Allaah alone without ascribing any partners to him, establish Salaah, giving Zakaat, Fasting in the month of Ramadaan, and making Hajj.”

Hadhrat Ikramah τ then said: “By Allaah, You are not inviting except to the truth and are only commanding to do good.” Thereafter he spread his hands and testified that there is none worthy of worship besides Allaah, and that Muhammad is the messenger of Allaah ρ.

Hadhrat Ikramah τ said: “O Rasulullaah ρ: “Verily, I am asking you to forgive me for every enmity, I directed it to you, for every travel in which you were placed, whether it was a place I met you in or whether in words I said in your presence or behind you back.”

Rasulullaah ρ made dua for Hadhrat Ikramah τ and said: “O Allaah, forgive him for every enmity he directed to me, and for every distance in which he travelled to a place intending to extinguish your Nur. And forgive him for whatever he obtained from scorning at me in my presence and behind my back.”

Hadhrat Ikramah τ then said: “However, By Allaah! O Rasulullaah ρ! I will not leave any expenditure I will not spend on you except that I

will give its likeness in the path of Allaah. (لا أدع نفقة أنفقتها عليك إلا أنفقت مثلها في سبيل الله)"

After his Islaam he took an oath saying: "No, By the One who saved me in the battle of Badr, He was being grateful to his Rabb that he was not killed on the day of Badr and continued to live until his Rabb had honoured him with Islaam. How often he would hold the Qur`aan crying saying: The Book of my Rabb… The Book of my Rabb"

During the battle of Yarmouk there was fierce fighting and the Romans doubted that they will inflict defeat upon the Muslims. The harmful ion had attacked Hadhrat Ikramah τ. He was saying: "Get away from me O Khaalid ibn Waleed, leave me, I am making amends for what was in the past with me and my father. I definitely have fought Rasulullaah ρ and will flee from the Romans today. No By Allaah, it will never be like this."
لقد قاتلت رسول الله وأفر من الروم اليوم!! لا والله لا يكون هذا أبدا

He shouted saying: "Who will make a contract with me upon death?"

His uncle, Hadhrat Haarith ibn Hishaam and Darraar ibn Al-Auzar τ stood up. They both made a contract with him. And with them were four hundred Muslims who entered the hazardous battle until they inflicted defeat upon the Romans. And Allaah had assisted his army and honoured them.

Hadhrat Ikramah τ remained thrown to the ground due to the effects of seventy wounds which were placed in his chest. And next to him was Hadhrat Haarith ibn Hishaam τ, and Hadhrat Ayaash ibn Abi Rabee`ah τ. Hadhrat Haarith τ asked for water so that he would drink it. He then saw Hadhrat Ikramah τ panting due to thirst. He then said: "Give it to Ikramah." Ikramah then saw Ayaash thirsty. He then

said: “Give him the water.” When they gat close to Hadhrat Ayaash τ, he suddenly separated from the world.

They returned to Hadhrat Ikramah τ and Hadhrat Haarith τ quickly, but they both found that the two of them had preceeded them both to Jannah so that they will drink from the waters and rivers of Jannah.

Beneficial Lessons

1. Mankind is with himself, neither with his father nor his family, but he is with his Imaan and his righteousness.

2. Not to insult the dead or curse them. Their accountability will be upon Allaah.

3. Repentance for every sin, Allaah is Most Forgiving, Most Merciful

Questions

State whether true or false:

1. Hadhrat Ikramah τ accepted Islaam in the beginning of Islaam, and his father also.

2. Hadhrat Umme Hakeem τ the wife of Hadhrat Ikramah τ accepted Islaam before him.

3. Hadhrat Ikramah τ lead the Muslims in the battle of Ahzaab.

Who was he?

1. The Fir`aun of this Ummat, and the enemy of Allaah and his Rasul ρ?

2. The mounted muhaajir who was granted safety by Rasulullaah ρ?

3. He died next to Hadhrat Ikramah τ during the battle of Yarmouk?

What were the beneficial lessons from the story of Ikramah?

Answers

State whether true or false:

1. False

2. True

3. False

Who was he?

1. Abu Jahal.

2. Hadhrat Ikramah ibn Abu Jahal τ.

3. Hadhrat Haarith ibn Hishaam τ.

4. Hadhrat Ayaash ibn Abi Rabee`ah τ.

The Story of Hadhrat Abu Talhah Zaid ibn Sahal τ.

Few men had accepted Islaam at the hands of the women. Instead, you could count them on your fingers. That verily was the pledge/way of the Arabs. It had made the existing women unnecessary for the people.

Until Islaam had come, it then raised the rank of the women and gave her an existence and a rank. This was disliked, and it was Hadhrat Umme Sulaim bint Mulhaan τ who married Hadhrat Maalik ibn An-Nadar τ, the father of Hadhrat Anas ibn Maalik τ who was then killed.

حتى جاء الاسلام فرفع من قدر المرأة و جعل لها كياناً و قدراً هذه هي (الغُميصاء) وهي أم سليم بنت ملحان تزوجت من مالك بن النضر والد أنس بن مالك رضي الله عنه فقتل مالك

Then came a man, Hadhrat Abu Talhah Zaid ibn Sahal τ from the Banu An-Najaar. He was one of their few archers and person of extreme riches. He came to her proposing whilst he doubted that she would reject him, but she had said: "As for me, I desire you (to marry you) and your likeness will not be rejected, however you are a disbelieving man, and I a believing woman. If you accept Islaam, then that is my mahr (bridal dower) and I will not ask you for anything besides that."

She thereafter said to him: "O Abu Talhah, do you not know that your god, the one which you are worshipping is a piece of wood which grew from the ground that an Abyssinian carpenter had made it for you?"

He said: "Yes"

She said: "Are you then not ashamed that you are worshipping a piece of wood which an abysinnia carved for you? If you accept Islaam, I will not reject you at all."

Hadhrat Abu Talhah τ was trying to make up mind and looking into his matter. He returned looking at his idol remembering how he cut his piece of wood from a tree from his land and how he gave it to a Abyssinian slave to make this god from it.

He quickly returned to Hadhrat Umme Sulaim τ and sought her to indicate to him the conditions of entering Islaam. He could not wait to raise his voice: "There is none worthy of Worship besides Allaah, Muhammad is the Rasul of Allaah ρ" so much so that the Sahaabah τ said: "By Allaah, we did not know of a mahr (bridal dower) better than the mahr (bridal dower) of Umme Sulaim"

Hadhrat Abu Talhah τ went with the caravan of Imaan proceeding to pledge allegiance to Rasulullaah ρ in the second pledge. (*البيعة الثانية*) He then accepted Islaam and pledged allegiance (took bay`at) He was one of the twelve leaders. So much so that when Rasulullaah ρ migrated to Madinah he kept close to him and was one of the sincere lovers who followed him.

The life of Hadhrat Abu Talhah τ was filled with different scenes/situations. You will see him as a mujaahid in one place, spending in the path of Allaah in another, smiling and laughing or as a fasting slave. Like this you will continue to see him.

Hadhrat Abu Talhah τ was wealthier than most Ansaar. And his wealth was beloved to him (بيرحاء), it was an orchard filled with dates, fruit and pleasant/sweet water which was in front of the Musjid. Rasulullaah ρ used to enter it and drink from the good pleasant water in it. The saying of Allaah was then revealed: "*لن تنالوا البرّ حتى تنفقوا ممّا تحبون*"
"You'll will never obtain piety until you'll spend from what you'll love." (Surah: Aale Imraan, verse: 92)

Hadhrat Abu Talhah τ stood then stood up to/in front of Rasulullaah ρ saying: "O Rasulullaah ρ Verily Allaah Ta`aala says:
"لن تنالوا البرّ حتى تنفقوا ممّا تحبون"
"You'll will never obtain piety until you'll spend from what you'll love."

"O Allaah, verily I love my wealth to be with me (i.e. بيرحاء, it was an orchard filled with dates, fruit and pleasant/sweet water). Verily it is charity for the sake of Allaah. I desire for its reward and its kindness from the side of Allaah. Distributed it, O Rasulullaah ρ however you wish." Nabi ρ then looked at him happily and delightfully said: "Excellent, that was profitable wealth. And definitely I heard. Then go and distribute it to your relatives." Hadhrat Abu Talhah τ returned and then distributed (بيرحاء), (it was an orchard filled with dates, fruit and pleasant/sweet water) to his cousins (sons of his uncle)."

Like this he obtained piety when he spent from what he loved. Rasulullaah ρ loved Hadhrat Abu Talhah τ so much so that Rasulullaah ρ when he shaved his head during the farewell hajj, he started with the right, thereafter he distributed some of his hair to the Muslims. From amongst them were those who obtained one hair, and some of them who obtained two hairs. Until Rasulullaah ρ said: "Where is Abu Talhah?" thereafter he gave him many hairs as a blessing to him.

Nabi ρ never used to enter any house from the houses of the Ansaar except that of Hadhrat Abu Talhah τ and Hadhrat Umme Sulaim τ. Hadhrat Umme Sulaim τ spread the mattress for him. Then when he perspired, he took from his perspiration and then made it a scented musk.
Hadhrat Abu Talhah τ had a sick son. When Hadhrat Abu Talhah τ went travelling, his son passed away during his absence. Hadhrat

Umme Sulaim τ then buried him. When Hadhrat Abu Talhah τ returned, he said: "What happened to my son?" She replied:

"He is better than what he was" Thereafter she advanced towards him the supper. He then ate. She then said to him: "Verily your son has passed away and they both buried him. In the morning, Hadhrat Abu Talhah τ went to complain to Rasulullaah ρ about Hadhrat Umme Sulaim τ.

Rasulullaah ρ then said: "Did you'll marry in the night (i.e. ….)?"

He said: "Yes"

He said: "May Allaah bless you both in that."

Hadhrat Umme Sulaim τ gave birth to a son. Hadhrat Abu Talhah τ brought him to Rasulullaah ρ and with him were dates. Rasulullaah ρ took it and placed it in his mouth. Thereafter he made the boy make Tahneek with it and named him Abdullaah.

Thereafter Hadhrat Umme Sulaim τ gave birth to seven children, all of them recited the Qur`aan with the dua of Rasulullaah ρ for both of them.

He τ was brave and courageous and an aggressive/attacking horseman. This was the battle of Uhud, when the mushrikeen gathered around Rasulullaah ρ intending to kill him, Hadhrat Abu Talhah τ came so that he will stand beside Rasulullaah ρ. Rasulullaah ρ then raised his head from behind Hadhrat Abu Talhah τ in order to see what was happening around him?

Hadhrat Abu Talhah τ stretched shouting: (يا رسول الله نحرى دون نحرك) O Rasulullaah ρ he will kill me not you. Hadhrat Abu Talhah τ was

excellent in archery so much so that he on the day of Uhud broke two or three bows.

The men used to pass with him was a quiver of arrows. Rasulullaah ρ then said: "Disperse it Abu Talhah" (أنثرها لابي طلحة) Hadhrat Abu Talhah τ used to shoot/ throw the arrows whilst Rasulullaah ρ would watch were it would land.

Hadhrat Abu Talhah τ used to repeat: "O Rasulullaah ρ, May my father and mother be sacrificed for you, you will not be distinguished, an arrow from the arrows of the people neither will nor afflict you. It will kill me not you," and Hadhrat Abu Talhah τ provided a shield for Rasulullaah ρ with one shield he used to defend him. And he was defending him from the arrows of the mushrikeen even though that cost him his life.

Rasulullaah ρ came out safe and successful and Hadhrat Abu Talhah τ accompanied him. During the battle of Hunain Rasulullaah ρ said: "Who will kill the one fallen in battle then for him is his booty/spoils." Hadhrat Abu Talhah τ then killed twenty men. He then took their booty during on that day. And what bravery and courage!

Rasulullaah ρ used to say: "The voice of Abu Talhah in the army is better than a hundred (i.e. from complete groups)"

After the death of Rasulullaah ρ. Hadhrat Abu Talhah τ took Jihaad and fasting as an occupation. He then fasted his entire life until it was said: "Abu Talhah did not break a fast after Rasulullaah ρ in sickness or travels until he met Allaah. Abu Talhah lived, after Rasulullaah ρ for forty years…. How strange?"

In the Khilaafat of Hadhrat Uthmaan ibn Affaan τ, Hadhrat Uthmaan τ created the first fleet for the Muslims and intended to attack/invade

the peninsula from the ebb (of the sea) of the Romans. Hadhrat Abu Talhah τ came out with this army, but he had passed away on the ship. They did not find an island in which he will be buried, Seven days had passed and his body was like how it was, it did not change until they found a place to bury him in it.

Verily we do not know the place in which Hadhrat Abu Talhah τ is buried, except that we know not its places nor his rank and blessedness for the extraordinary martyrs.

Beneficial Lessons

1. Islaam does not separate between man and women. Instead the women are honoured and raised in her status.

2. To worship Allaah alone without any partners.

3. Humility in the service of Allaah, His Rasul ρ and Islaam.

4. Fasting and Jihaad is from the important worships (Ibaadaat) in Islaam.

Questions

Hadhrat Abu Talhah defended Rasulullaah ρ on the day of Uhud with one of his shields and his bow. How will he defend Rasulullaah ρ after his death?

Mention the name?

1. The orchard/garden which was the most beloved wealth of Hadhrat Abu Talhah τ that he gave in charity for the Muslims?

2. The Muslim woman whose mahr was Islaam, and Hadhrat Abu Talhah τ had married.

3. The real name of Hadhrat Abu Talhah τ?

4. Name a title for Hadhrat Abu Talhah τ implementing your study of his story?

Answers

Mention the name?

1. Beerhaa (بيرحاء).
2. Hadhrat Umme Sulaim τ.
3. Hadhrat Zaid ibn Sahal τ.

The Story of Hadhrat Ubay ibn Ka`b τ.

A Khazraji from the Ansaar, he took Bay`at (pledged allegiance) to Rasulullaah ρ with seventy others in Al-Aqabah Al-Thaaniya.

He was called (Abu Munzir) and he was one of those to memorise the Qur`aan all of it in the time of Rasulullaah ρ.

One of those who missed the time of Rasulullaah ρ and he was a scribe for Wahi (revelation) and a Mujaahid in the path of Allaah. He witnessed every battle with Rasulullaah ρ.

Imagine that of this was gathered in Hadhrat Ubay ibn Ka`b ibn Qais ibn Ubaid Al-Khazraji Al-Ansaari τ, because of that it is not strange that Rasulullaah ρ used to say: "Ubay is the leader of the Ansaar."

Ubay ibn Ka`b τ was one of those from whom hastened towards Islaam and one of the first of the believers upon the hands of Hadhrat Mus`ab ibn Umair τ.

The Qur`aan had delighted him with the sweetness of its words and beauty of its meaning so much so that it owned his entire life. He loved Rasulullaah ρ without seeing him.

He desired to meet him so he hurried to him until the Ansaar came out to meet Rasulullaah ρ in Al-Aqabah Al Thaaniya.

There, Hadhrat Ubay τ viewed the face of Rasulullaah ρ and his certainty in his prophethood and knowledge of is truthfulness had only increased. He returned to Madinah happy because of the meeting with Rasulullaah ρ enthusiastic for his second meeting.

The days began passing by slowly until it was happiest of days for all the people Madinah. Rasulullaah ρ had definitely come as a Muhaajir to Madinah. Its conditions/corners (فأضاءت اركانها) had lit up and become like the bride which they decorate so that she be married of to her companion. Rasulullaah ρ built his Musjid so that it will be a gathering place for the Muslims in which they will gather upon the

Kalimah of unity. And a Madressa in which he will teach the (القاصى و الداني مبادئ الإسلام و تعاليمه) foundation and its teachings.

In the school of Nabuwah, the distinguished student, Hadhrat Ubay bin Ka`b τ obtained the teachings of Nabuwah.

Rasulullaah ρ made him a scribe for Wahi (revelation). Hadhrat Ubay τ then placed his pen on his ear waiting for when Nabi ρ will command him to write the verses of Allaah.

The then new verses will be revealed and Hadhrat Ubay τ will open his heart for the wonders of the wise mentioning (لآي الذكر الحكيم).

All of a sudden his heart will clear up with so much so that it used to become like a clear white mirror. (فإذا بها تجلو قلبه حتى يصير كأنه مرآة ناضعة البياض)

He raised the voice of Imaan in his heart, rather, there was not voice besides the voice of Hadhrat Ubay bin Ka`b τ singing it. Rasulullaah ρ brought him close to him in his gathering. Hadhrat Ubay bin Ka`b τ became the most knowledgeable of the Muslims with the Qur`aan.

Rasulullaah ρ came out saying to Hadhrat Ubay bin Ka`b τ: "Verily Allaah (عز و جل) has commanded me to recite to you: "لم يكن الذين "Surah Bayyiniyya)

Hadhrat Ubay τ then said in astonishment: "Did Allaah take tell you my name O Rasulullaah ρ?"

Rasulullaah ρ: "yes."
Hadhrat Ubay τ was then not deceived because of his knowledge or by the pleasure of Allaah. Rather he left crying out of happiness because of the grace of Allaah and His mercy. Because of that the Muslims should be happy.

In another place, Rasulullaah ρ said to Hadhrat Ubay bin Ka`b τ: "Verily I was commanded that I will submit the Qur`aan to you" (إني أمرت أن أعرض عليك القرآن)

Hadhrat Ubay τ then said: "In Allaah I believe, upon your hand I have accepted Islaam, from you I have learnt."

Rasulullaah ρ repeated these words behind Hadhrat Ka`b τ and repeated what he said to Hadhrat Ka`b τ.

Hadhrat Ka`b τ then said: "O Rasulullaah ρ, What did you mention there? (i.e. in the words)"

Rasulullaah ρ said: "How beautiful is your name and your lineage in the heavens (amongst the angels) "

Hadhrat Ubay τ said: "Permit me to recite to you O Rasulullaah ρ."

He recited to Rasulullaah ρ and Hadhrat Ubay τ cried out of happiness due to the Grace of Allaah. Like this Hadhrat Ubay τ committed himself to the Qur`aan and memorised all of it in the time of Rasulullaah ρ.

Nabi ρ intended to direct the vision of the Muslims to the knowledge of Hadhrat Ubay τ and his understanding. He then said to Hadhrat Ubay τ: "O Abu Al-Munzir, Do you know which verse of the Qur`aan is the greatest?"

Hadhrat Ubay τ then said: "الله لا اله ألا هو الحي القيوم" "Allaah, there is no god besides Him, The Ever living, The Maintainer (of everything)

Rasulullaah ρ was happy with the knowledge of Hadhrat Ubay τ and his understanding. He then struck him on his chest congratulating

him saying: “May the knowledge definitely benefit you O Abu Al-Munzir”

After the death of Rasulullaah ρ the Muslims used to consult Hadhrat Ubay τ in their matters of Deen. He was definitely a Faqeeh in the matters Islaam and its Shari`at (laws).

When Hadhrat Abu Bakr τ intended that he and Hadhrat Umar τ will gather the Qur`aan, Hadhrat Ubay bin Ka`b τ was the one who used to dictate the Qur`aan to Hadhrat Zaid ibn Thaabit τ who used to write it with his hand.

He repeated the position a second time in the time of Hadhrat Uthmaan ibn Affaan τ. Hadhrat Umar τ used to see in Hadhrat Ubay bin Ka`b τ an example of the believer who made necessary that he will be free for knowledge without having any other work ,then he did not seek assistance from him upon authority or government.

Then when Hadhrat Ubay τ asked him? “Why don’t you use me?

Hadhrat Umar τ said: “I fear that it will pollute your Deen.”

The Ulema are from the likes of Hadhrat Ubay τ, it is necessary that there will be no devotedness for them except for the Qur`aan. (لا يكون لهم دأب إلا القرآن)

And nothing will occupy them from it. Hadhrat Umar τ knew well that Hadhrat Ubay τ used to complete the entire Qur`aan in eight nights.
He used to say: “Whoever intends to ask regarding the Qur`aan should go to Ubay bin Ka`b” and Hadhrat Umar τ named him: “Leader of the Muslims and gave him the title (Abu Al-Tufail)”

When Hadhrat Umar τ gathered the Muslims for Taraaweeh Salaah, he did not find a better Imam for the Muslims than Hadhrat Ubay bin Ka`b τ.

They gathered upon the voice of Hadhrat Ubay τ leading them in Salaah. When Hadhrat Ali τ passed the Musjid of Rasulullaah ρ in the night. Whilst making whudhu, the light of the Qur`aan and lights of the (Masaabeeh) was coming from him whilst the voice of Hadhrat Ubay τ was chanting with the Qur`aan.

He said: "May Allaah lighten the grave of Umar like how He lit for us our Musjid." One day Hadhrat Ubay bin Ka`b τ said: "O Rasulullaah (*ما جزاء الحمّى*)? What is the recompense for the fever?"

He then said: "The good follows the one who did it whether" (*ما إختلج عليه قدم أو ضرب عليه عرق*) or …

Hadhrat Ubay τ then said: "O Allaah, verily I am asking You for such a fever which will not prevent me from coming out in Your path nor to your house, and musjid of Your Nabi ρ Allaah Ta`aala had accepted the Dua of Ubay."

He continued to be feverish except that he used to come out for Jihaad, Salaah and Hajj. He definitely gained the reward of the sick and the reward of obedience and worship.

Thereafter once he said: "There is nothing for a slave who leaves out something for Allaah Y except that Allaah exchanges it for him with something better from where he cannot imagine."

Many times tears would choke him and the flow crying upon the time of Rasulullaah ρ. The Muslims were not upon him from good *وكان المسلمون عليه من الخير* at the time the revelation used to be revealed to Rasulullaah ρ with all the good they were learning it, memorising

it specially he himself who was a scribe for Rasulullaah ρ. He will be waiting for the new verses of Allaah that he will write with his hand and repeat it with his tongue and memorise it with his heart. Thereafter he would come out uttering it. He then gathered the knowledge and action. (i.e. practised upon the knowledge.)

When he shouted it: "We were with Rasulullaah ρ and our faces would become one (لقد كنا مع رسول الله ،ووجوهنا واحدة) Then when Rasulullaah ρ would separate from us our faces would come and go to the right and left."

He used to cry due to a lot rememberance of Allaah, pondering and contemplation over the day of Qiyaamah and would conditions and difficulties would occur in it.

When Hadhrat Ubay τ perceived the closeness of corruption, and the rushing of the world and its beauty upon the Muslims, he set out to do a lot of worship and obedience and hoped to meet Allaah until death reached him in the thirtieth year before he saw with his own eyes the swords of the Muslims being raised against each. May Allaah have mercy upon the leader of the Ansaar, and leader of the Muslims.

Beneficial Lessons

1. Love for Allaah and His Rasul ρ and the service of them both. (i.e. to love to be of service to them both.)

2. Striving (in the path of Allaah) and knowledge are from the qualities of the Mu`mineen (believers).
3. To memorise the Noble Qur`aan, recite it and practise upon it.

Questions

Complete the following:

1. Rasulullaah ρ said to Hadhrat Ubay bin Ka`b τ: May the ___________definitely benefit you O Father of the ____________
2. Rasulullaah ρ said to Hadhrat Ubay τ: "This is the master/leader of _________ and Hadhrat Umar τ said: This is the master/leader of the _________ "
3. Hadhrat Umar τ said: "Whoever intends to ask anything regarding the __________, should definitely go to Ubay bin Ka`b."
4. Who was the one whom Rasulullaah ρ said to him: "Verily Allaah has instructed me that I will propose to you the Qur`aan? Or "Verily I was commanded that I will submit the Qur`aan to you?*(إني أمرت أن أعرض عليك القرآن)*"

Mention several things which were gathered/found in Hadhrat Ubay bin Ka`b τ?

Answers

Complete the following:

1. Knowledge, Warner.
2. Ansaar, Muslims.
3. Qur`aan.
4. Hadhrat Ubay bin Ka`b τ.

وآخر دعوانا أن الحمد لله رب العالمين